

HYDE

Preparation for Life

Joseph W. Gauld

HYDE: Preparation for Life

HYDE: Preparation For Life is dedicated to all of the students, parents, teachers and staff whose efforts created the Hyde process, and gave me the profound reward of living a life surrounded by people who exemplify the qualities of courage, integrity, concern, curiosity and leadership.

HYDE Schools
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Bath, ME 04530
www.hyde.edu

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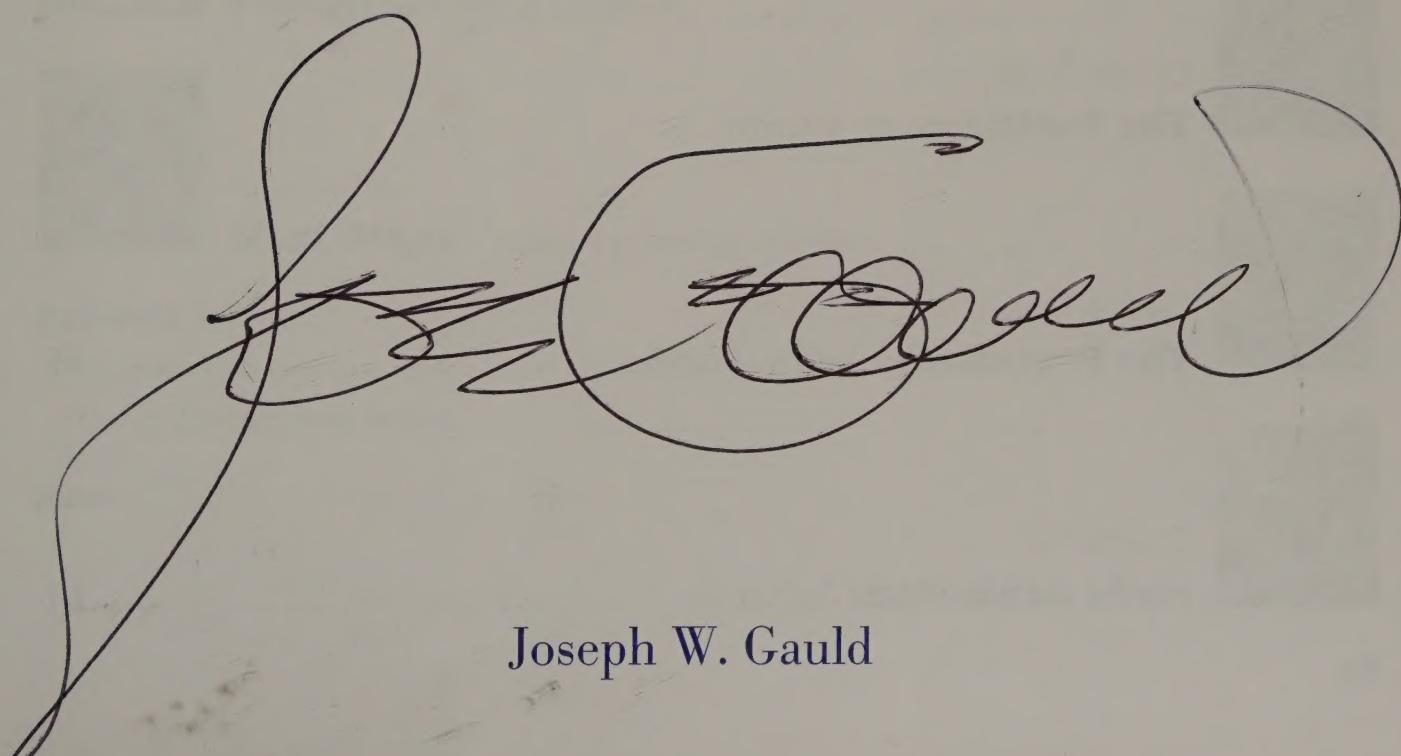
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Joseph W. Gauld

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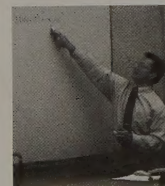
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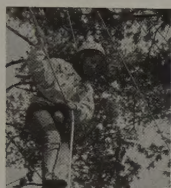
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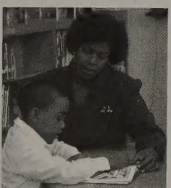
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Acknowledgements

HYDE: Preparation for Life honors my 1962 New Year's Eve commitment to find and develop a better way to prepare American kids for life.

It began with two women—my mother and my wife, Blanche—who believed in me and encouraged my empathy and compassion.

It took a vital step with my stepfather's sense of purpose and discipline. It was nurtured by my siblings—Joan, Mickey, John and especially my older brother Tom. It was importantly shaped by my closest friend, Sumner Hawley.

It matured as I helped Blanche raise Malcolm, Laurie and Georgia to become better people than their parents. It was taken to a higher level as our children and their spouses—Laura Denton, Paul Hurd and Don MacMillan—returned to further develop the Hyde process.

Our family and its leadership continually expanded as other students returned—Ken Grant, Claire Denton and Joanne Goubourn in particular. Alumni parents—including Jack and Gini Diskin, Bim Black, Bill Fleming, Rick Kuder, Cynthia and Gibbie Rath, Jim and Marge Freston, Dave and Hobey Hinchman and Larry French—also returned to serve as guardian angels, both for me and Hyde. Dedicated staff members—such as Francis Murray, Dot McKenna, Bob Masse, John Brawn and his kitchen crew—helped grow the heart of the Hyde community.

This powerful culture created the Hyde process. Doctor John Young, aided by his wife Pasqualina, began to give Hyde its philosophical coherence.

When I realized it was finally time to write it all down, once again “a power and a purpose beyond ourselves” provided the means. Alumni parent and editor Cindy Warnick emerged to give the book its integrity and commitment to excellence; Hyde parent and designer Richard Curran emerged to give the book its creative coherence. **Hyde: Preparation for Life** has truly been a team effort.

To Hyde Participants:

This book is expected to be read, studied and discussed by Hyde students, teachers, parents and family members alike. This common effort will put all community members “on the same page,” thus creating a united and powerful understanding of just how a Hyde education works.

Since synergy is a fundamental energy at Hyde, this common understanding will allow all of us to “look over each other’s shoulder,” to create the highest level of excellent growth possible. For example, it empowers students to know what they should be able to expect out of their parents and teachers, and what they need to expect out of themselves.

Hyde is a revolutionary process that we believe forecasts future education in America. It seeks to help students achieve excellence in life by achieving excellence of character during their adolescence, thus putting them on the path of their unique destiny. As Heraclitus said, *Character is Destiny*.

Since parents and family are the most powerful developers of character, and since character is primarily internalized by example, the Hyde culture provides a deep, transformational process for student, parent, family and teacher alike.

The most influential figure in the process is the parent. How well the parent comes to understand the Hyde process, and then acts on that understanding, is the single most important factor in student and family success, not just at Hyde, but later in life.

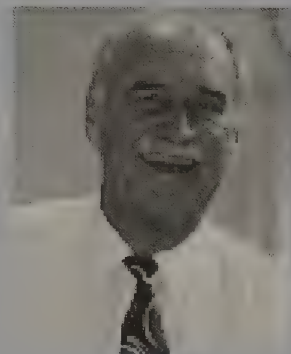
Hyde is a very tough and demanding process that must fully address and sometimes challenge the student’s entire life and family, and the parent’s entire life and family of origin as well. This forms the foundation for the development of the student’s character and unique potential and for our work at Hyde.

Hyde’s goal is helping each student transcend his/her present self to a higher self—which is the purpose of adolescence. To accomplish this transcendence, Hyde must do an extraordinary amount of work in a relatively short period of time. It involves major change for students, parents, families and teachers alike.

This book is primarily designed for incoming families and teachers, but it needs to be continually reviewed by Hyde veterans. It seeks to help readers internalize Hyde’s vital concepts.

Read first to understand the process; next to introduce it into your own life, and finally into your parenting and family. Try to remember that the process, like character, is primarily taught by example.

Together, we will help each other realize our unique destiny. Good Luck!



A handwritten signature in dark ink, reading "Joseph W. Gauld".

Joseph W. Gauld

D D E

GETTYSBURG
PENNSYLVANIA 17325

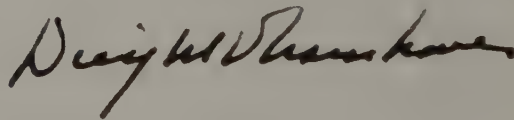
November 8, 1966

Dear Dr. Gauld:

I am delighted that your school is dedicated to the building of character. I have no fear that our young people will ever be lacking in opportunities for education in the arts and sciences or that they will fail to progress satisfactorily in their chosen professions. However, there is always the possibility that in their ambitions to succeed we need always stress to them the personal qualities that make a nation great. Moral courage, integrity, consideration for others, and a sense of personal responsibility are among these qualities; they distinguish the true leader and the worthy citizen.

So long as the great mass of Americans strive to develop these characteristics we cannot doubt that the nation, under God, will continue to lead the way toward the ultimate goal of a just and honorable peace for all peoples.

Sincerely,



Dr. Joseph W. Gauld
The Hyde School
Bath
Maine

The letter Joe Gauld received from former President Dwight D. Eisenhower on founding Hyde School (General Eisenhower mistakenly referred to Joe as "Dr."). Proud of the support expressed in the letter, Joe has kept it.

Purpose in Life

Destiny

Do you ever have melancholy moments where you wonder if something is missing in your life, or even if your life has a purpose? Perhaps this feeling is what led Henry David Thoreau to observe: *the mass of men lead lives of quiet desperation*.

I believe that melancholy feeling that sometimes visits us, or Thoreau's "quiet desperation," comes from a deeper part of us that yearns to be fulfilled. It reminds us we have yet to live the life we were meant to live, and do things we were meant to do. It is the call of our unique destiny.

This book seeks to help us fulfill that deeper part of ourselves, which will inspire and teach our children to do it for themselves.

It will guide us and our families on the most important personal journeys of our lives, providing us with three powerful tools for human growth:

Rigor as it is utilized in military leadership and sophisticated sciences like nuclear physics and brain surgery;

Synergy as it is utilized by outstanding team efforts in sports, space and other human endeavors;

Conscience-Centered Learning as it is utilized by exceptional individuals and their achievements.

These are the tools we will need to realize our unique destiny that unlocks our human greatness.

"It is not in the stars to hold our destiny but in ourselves."

William Shakespeare
British poet, dramatist (1564–1616)

“Every man has his own destiny; the only imperative is to follow it, to accept it, no matter where it leads him.”

Henry Miller

American author (1891–1980)

Most of us believe we are on earth to fulfill a purpose, universally expressed: To be the best I can be, to help others, and to leave the world a better place.

At an even deeper level, many of us believe that we have been given a unique and important destiny to discover and fulfill.

I have devoted the last 40+ years of my life to pursuing my own innate destiny, as well as extensively exploring the concept of destiny in the Hyde Schools I helped found. My experience, as well as the actual lives of more than 7,000 Hyde students and their families, convince me that each of us has been endowed with a unique destiny, as well as unique potential resources needed to fulfill it.

Most Hyde students, parents and teachers believe in a personal destiny as I do. This book will share what we have learned about the growth process required to fulfill our unique destiny.

I believe in the goodness of people; I trust the vast majority of us try to do our best in life, and that we do in fact help others and leave the world better. But my experience makes me strongly believe that most of us today at best only partially realize our unique potential and true destiny.

Truly fulfilling our destiny requires a higher best in ourselves than we—or our families, schools and communities—are presently achieving.

We are all aware of the great contributions of great individuals. Our own unique potential may not bring us their fame and/or fortune, but we must believe it is, in its own way, as important as theirs. And if we do in fact choose to pursue this unique destiny, we are guaranteed that our fulfillment and satisfaction will never be less than theirs.

Fulfilling this destiny requires a continual dedication to our growth, most particularly in our adolescence. Others play a critical role in the realization of our unique destiny, which is built on these human qualities:

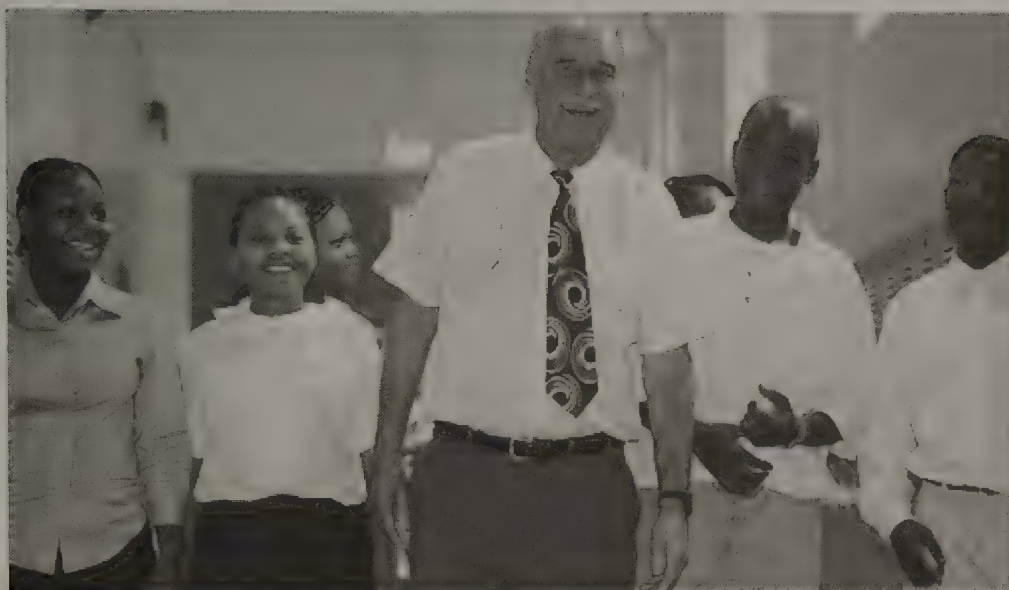
1. A searching curiosity that seeks to answer three basic questions in life: *Who am I? Where am I going? What do I need to get there?*
2. A rigorous self-discipline of our free will, lesser instincts, inherent self-centeredness and desire to control.
3. The powerful synergy of others to reach a higher best in ourselves.
4. Conscience-centered learning in which we develop our deeper human potentials and our inner-guidance system for life.

These qualities reveal our *character*, which is both necessary and sufficient to developing our unique potential. Our unique potential in turn reveals and empowers our unique destiny.

Hyde’s developmental process takes our growth to a new level, and challenges deeper intellectual, emotional and spiritual resources in us. This book will show you how.

While these qualities are at work in our society here and there, they often lack the depth and intensity the Hyde process requires. Since very few of us had an education that developed these qualities in us, we have a great deal of work to do at Hyde, in very limited time.

It is exciting to realize how pro-



Founder Joe Gauld with Hyde-DC School students.

“If we did all the things we are capable of, we would literally be astounded.”

Thomas Edison

American scientist, inventor
(1847–1931)

PHOTO: N. ALEXANDER

foundly this work will elevate our lives. Hyde’s developmental process takes our growth to a new level, and challenges deeper intellectual, emotional and spiritual resources in us. This book will show you how.

The good news is it is never too late to begin this quest of our personal destiny. The lessons we learn from mistakes and wrong paths we have taken become an integral part of its discovery.

The even better news is that our learning also becomes the primary means to inspire and prepare our children to discover and fulfill their own unique destinies.

When I graduated from Bowdoin College, I entered business to pursue fame and fortune. When I finally listened to something deeper within me, I faced the fact that my destiny was to be found—unfortunately, I then thought—in teaching.

I initially felt humiliated—*those that can, do; those that can’t, teach*—and felt I would be stuck teaching a bunch of

snotty-nosed kids, never to experience either fame or fortune. Today teaching has given me an excellence and a fulfillment I never dreamed possible.

You may initially find the Hyde process both difficult and unnatural. We call the first step *Motions Learning*. Don’t worry about whether you like, understand, or even agree with the learning; just get yourself and your body to do it. In time your body will begin to understand, and then you yourself will provide the motivation to learn. This then begins the *Effort Stage of Learning*, which finally leads to the *Excellence Stage*. This is when you will begin to realize your ultimate contribution in life—and the incredible power and fulfillment of your own innate destiny.

In reading the book, be sure to put yourself in the shoes of the student and continually ask yourself how well you have internalized the Hyde process. Then you will know the areas of growth you need to address in order to model the process for your children and others, as well as for yourself. ♦

“And when man
faces destiny,
destiny ends, and
man comes into
his own.”

Andre Malraux

French writer, statesman
(1901–76)

Purpose in Life: Reflection & Review

Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.

1. Have you had times in your life when you were surprised at how well you did—and/or how interested you were—in what you were doing? Describe those times.
2. Have you ever had melancholy moments or experienced Thoreau’s “quiet desperation,” feeling that something or a purpose might be missing from your life? What do you think led you to experience those feelings?
3. Step back and try to define what your hopes and dreams are for your life at this point. Examine more deeply the roots of your desires.
4. Determine what changes and new developments in yourself you will need to fulfill your hopes and dreams. Where could you most utilize the help of others in your efforts?
5. What do you believe about a purpose in life? How does your belief differ from the universal expression, *To be the best I can be, to help others, to leave the world a better place?*
6. Do you believe you have a unique destiny? Express what you do believe.
7. List some things that you think may have enhanced the realization of your unique destiny. List those things that may have hindered its realization.
8. Describe how open you are to pursuing your unique destiny. Explain why you feel that way.

Starting Out

My Crisis of Conscience

At a New Year's Eve party in 1962, I experienced a crisis of conscience. I had a lot to celebrate that night. The economy was booming; our family finally had our own home after years in boarding school dormitories. My appointment as assistant headmaster indicated I would soon be heading my own school.

I loved those parties, but as the evening developed, I knew something was wrong. My smile was too fixed; I was trying too hard to be sociable; I felt a growing emptiness inside me.

Finally I couldn't take it anymore and had to get off by myself. I ended up sitting alone in the dark, on the edge of an empty stage. I could hear laughter and music below me in the faculty lounge.

I cried for the first time in years, hardly understanding why. I was not drunk. I felt like a maudlin fool; I told myself I was being ridiculous. But for the life of me I could not stop those tears.

Today I understand those tears as part of a process helping me to realize my true destiny. By expressing and dealing with deeper emotions, we enable ourselves to transcend them in order to hear our *conscience*, which I know today as *the compass of destiny*. Sitting on that stage, I was becoming aware of my deeper self.

At 35 I had reached the top of my profession as a teacher, coach and administrator; it seemed I was destined for a headmastership of some prestigious prep school. But my tears began my awareness that I lacked a deeper sense of fulfillment. My conscience was confronting me.

My tears began my awareness that I lacked a deeper sense of fulfillment. My conscience was confronting me.

“Many people have a wrong idea of what constitutes true happiness. It is not attained through self-gratification but through fidelity to a worthy purpose.”

Helen Keller

American world citizen
(1880–1968)

Outwardly, my success seemed to assure my future. I coached the first undefeated football team in the school’s history; my calculus students were gaining advanced placement in college. But at a deeper level, I was now asking myself, how well was I preparing kids to live purposeful and fulfilling lives?

In my calculus class, I had told a lazy, arrogant and self-centered 14-year-old genius that his attitude would crucify him in life. Yet I was giving him my highest grade! At the same time, I told a dedicated but deeply discouraged Vermont farm boy to ignore his feelings (“I work twice as hard as everybody else and get half as much out of it.”) and trust that his character would ensure his goal of becoming a top engineer. Yet I was giving him my lowest grade!

(Years later, the Vermont boy did become a highly respected engineer, while the genius became unemployed, in spite of graduating from MIT at 18 with an A average.)

As I sat there that night, I began to realize that all of us in education,

myself included, were not giving students our best.

On the same stage the month before, I’d played the role of Chris in the faculty production of Arthur Miller’s “All My Sons.” I had internalized the role emotionally and felt I’d entered the soul of the character.

As Chris, a young idealist, I return from World War II and discover that my father knowingly shipped out cracked engine blocks, which resulted in the deaths of 21 American pilots. My father tries to explain that what he did was for his family, that he was desperately trying to save the business so he could leave it to us, his sons. But in the end, my father commits suicide when he finally realizes: “They were all my sons.”

As a teacher I’d always been able to limit my concern for kids to our own students; secretly I took satisfaction in the misfortunes of opposing teams or rival schools. But the play had reached something deep within me that told me I could never again draw such a line.

**“The universe will reward
you for taking risks on its
behalf.”**

Shakti Gawain

I realized I was part of an educational system that was selling “cracked engine blocks” to kids. At first, I felt too insignificant and powerless to do anything about the situation. But, I reasoned, if it wasn’t my responsibility to change the system, just whose responsibility was it?

I felt a cold shiver as I realized what “All My Sons” had taught me. Our educational system was failing kids everywhere, and I had to accept responsibility.

I was at a crossroads. The empty feeling in my stomach that New Year’s Eve told me that no matter how successful I might appear, no matter how assured my future as a headmaster, I could not take that path.

I got up and walked back to the party. Now my empty feeling was replaced by a profound inner tension. I knew I had made a New Year’s resolution that would ultimately change the course of my life.

The Birth of Hyde School

As I look back at this crisis of conscience today, I am in awe at how my conscience was able to pluck me from my assured path of success, and place me on a road far beyond anything my ego could envision, (and one that I felt almost guaranteed failure for me). But I knew if I tried to continue to do something I no longer believed in, I would eventually lose everything anyway. So, I reasoned, committing myself to finding a better way to prepare kids for life was my only chance of survival.

That summer I met with a Washington DC group that included Robert Kennedy to explore the possibility of founding a new school. The effort

ended when John F. Kennedy was assassinated, but it put me in motion.

Our educational system was failing kids everywhere, and I had to accept responsibility.

In 1964 I accepted the headmastership of Berwick Academy in South Berwick, Maine, and introduced a new program that emphasized building character and developing the unique potential of each student. The new spirit my efforts brought to the school encouraged me, but I soon found myself embroiled in conflicts with the trustees, who were not ready to accept the sweeping changes I was proposing. Rather than compromise the program, I resigned after a year.

I was proud of the way I had stood by my principles, but totally at sea as to what to do next. Another headmastership seemed fruitless, because my experience at Berwick confirmed I was envisioning change beyond what the system could or would absorb. But attempting to found a new school without resources or experience, combined with my leadership failure at Berwick, seemed foolhardy. If I failed, how would I provide for my family?

My fears and concerns were then overwhelmed one night by a spiritual voice that reinforced my 1962 New Year’s Eve commitment. It said it was up to me to lead people to a better way. My ego was incapable of seeing myself in this higher role in life, but my conscience directed me to proceed on faith alone.

“You can be better. Once and for all you can know there’s a universe of people outside and you’re responsible to it.”

Arthur Miller

Contemporary American author,
from his play “All My Sons”

“Concerning all acts of initiative and creation, there is one elementary truth, the ignorance of which kills countless ideas and splendid plans; that the moment that one definitely commits oneself, then Providence moves too. All sorts of things occur to help one that would never otherwise occur. A whole stream of events issues from the decision, raising in one’s favour all manner of unforeseen incidents and meetings and material assistance, which no man could have dreamt would come his way. I have learned a deep respect for one of Goethe’s couplets: ‘Whatever you can do, or dream you can, begin it. Boldness has genius, power, and magic in it.’”

Everest climber W. H. Murray

I set out with a “California or bust” determination to found a school. Thanks to loans from my three brothers Tom, John and Mickey, and my closest friend and associate Sumner Hawley, as well as donations from the three heirs of the Hyde family, plus the help of others, Hyde School was born in 1966 in Bath, Maine. That year a new board of trustees and I purchased the Hyde Estate, an elegant brick Georgian mansion surrounded by 145 wooded acres.

The Hyde Mission

I was determined Hyde School would create a different kind of learning atmosphere, one that valued the need of students to search for their sense of purpose, attained by bringing out the best in themselves in the discovery of their unique potential. A person’s unique potential is akin to an inner calling, and reflects one’s temperament, gifts, natural talents, dreams, aspirations, background, family and upbringing. It is the person waiting to be born in each of us out of our own

unique amalgamation of background and experiences.

My ego was incapable of seeing myself in this higher role in life, but my conscience directed me to proceed on faith alone.

The concept of unique potential is not new; it can be traced back at least as far as the early Greeks. The Greeks believed each of us has a *daimon*, or perfect self within us, and living up to that inner self, or unique potential, is the destiny of each individual. Thus the Greek philosophy of education can be reduced to two simple credos: *Know thyself*, and *Become what you are*.

I was determined that Hyde’s founding principle—Every individual is gifted with a unique potential that defines a destiny—would guide the school. I had seen what getting kids into the “right” colleges or trying to

maintain the school's public image could do to undermine true uniqueness. School loyalty or pleasing parents, teachers or trustees would not be allowed to compromise student growth at Hyde. I would require regular evaluations of the personal and academic growth of each student, and I would make every teacher a guidance counselor to help ensure our focus on unique potential.

I didn't then know if unique potential was a viable concept, or if its development could provide a foundation for a school's educational philosophy. But unique potential is fundamental to our American beliefs and merited my faith to at least give it a try. I trusted my integrity would not support any idea that didn't prove to hold water, no matter how lofty.

A person's unique potential is akin to an inner calling, and reflects one's temperament, gifts, natural talents, dreams, aspirations, background, family and upbringing.

I further decided Hyde would commit itself to developing the character of each student. I didn't know if a school could develop character, because while schools often talked about developing character, I didn't know of any that actually did. But if we could, Hyde would be doing something very meaningful for kids' lives, and again I trusted I would not continue to pursue character development if it didn't prove to be a solid preparation for life.

"Since you are like no other being ever created since the beginning of time, you are incomparable."

Brenda Ueland

American writer, teacher
(1891–1985)



The Hyde School, Bath, Maine: a view of the mansion from the sunken garden where Hyde graduations are held.

“You cannot dream yourself into a character; you must hammer and forge yourself one.”

James A. Froude
English historian (1818–1894)

I settled on five words:

Curiosity about life and learning.

Curiosity drives our self-discovery.

Courage to accept challenges.

Courage is the foundation of our individuality.

Concern for others. Concern elevates us to our higher human self.

Leadership in making the school and community work. Leadership helps us express our sense of purpose and destiny.

Integrity to truly be oneself.

Integrity is essential to our genuine self-confidence.

I had considered these five words as a beginning to our character program, and fully expected such words would expand or contract over time. In reality they proved to create a character continuum. Incredibly, they also proved to be the primary means to develop our unique potential and destiny. I now understand why the Greek philosopher Heraclitus said, *Character is Destiny*.

The biggest lesson we learned is that parents and family play the most vital role in the overall education process.

In 1986, we realized we needed shared values that would help govern and direct all members of the Hyde community toward our united purpose. After a year's work, a group of dedicated Hyde parents, students, teachers and trustees established *Hyde's Five Principles*:

Destiny: We are gifted with a unique potential that defines a destiny;

Humility: We trust in a power and a purpose beyond ourselves;

Conscience: We achieve our best through character and conscience;

Truth: Truth is our primary guide;

Brother's Keeper: We help others achieve their best.

What Hyde Taught Us

The past 37 years at Hyde have been a continual revelation about character, unique potential and destiny. The biggest lesson we learned is that parents and family play the most vital role in the overall education process.

We first learned that character is developed primarily by example. So we established a program in which Hyde teachers and parents regularly address their own growth and character development.

Then we learned that in order to reach the deepest level of growth in students, we had to reach it in their parents and families as well.

In observing the progress of Hyde students in life, we seldom saw their deeper quest for unique potential and destiny if this deeper level of growth was not being expressed in their parents and family. However once we did reach this deeper level in their parents and families, we saw the same in the later lives of students, regardless of how they may have handled their experience at Hyde.

We slowly became aware of the deeper human growth process.

Standing On My Own: A Student's Story

The Hyde process taught us that major challenge and struggle is what truly reveals our unique potential. So Hyde seeks to challenge all students during their adolescence to help them begin to realize deeper intellectual, emotional and spiritual resources, the foundation of their unique potential.

Off-track teenagers are naturally challenged by having to struggle with their poor decisions, behavior, attitudes, addictions, etc., in order to put their lives together. But how do we challenge the more "perfect" students who seem to handle traditional academic, athletic, behavior and other responsibilities with ease? Ken Grant was the first "perfect" Hyde student and it finally became my responsibility to provide the challenge and struggle he needed to truly discover himself. Ken writes:

Perhaps the most meaningful experience in my life came one October morning when I walked into Mr. Gauld's office to ask for a recommendation for college....I distinctly remember his looking deeply into my eyes and saying, "Ken, you need a challenge and a struggle. I want you to go out and do something against your creeds and your values, then come back and let me know how you feel." This statement was forceful and direct; Mr. Gauld left no option.

I left his office totally perplexed and scared. I remember as I walked down the hall how my eyes got misty. I do recall telling my parents, I guess looking for comfort and support. I didn't get it. They were both perplexed, but my mother's only reply was, "Well, what are you going to do?"

I struggled within, only telling one or two of my closest friends about the talk. A week passed and I still hadn't done anything; my conscience wouldn't let me. Finally, I just had to talk with Mr. Gauld. I was really scared, probably visibly so. After all, I was defying his authority.

I simply said, "Mr. Gauld, I can't do what you ask; my conscience won't let me. I was ready for lightening to strike. Yet the only response from Mr. Gauld was a huge smile, full of warmth and love. To say the least, I was totally perplexed. I just couldn't grasp the meaning of our encounter."

In college, the meaning became clearer to Ken:

I found college a struggle. In my first two years, I spent little time reflecting on what I was doing. Then by my junior and senior years, I began to realize something...I was intimidated by college.

I was doing what was expected of me, not to please just myself, but my professors and coaches. I would give 100 percent of myself, but only get 20 percent in return.

I began to question their attitudes, accountability, and authority. I became actively involved in student groups, struggling to make someone accountable for our education. In short, college and authority no longer intimidated me.

This experience finally explained my encounter with Mr. Gauld. He knew that Hyde's ethical codes were basic to my life. Yet he also knew that authority intimidated me. So he challenged me to stand on my own two feet and demand respect for my being. I now understand Mr. Gauld's smile and realize the strength within me.

Ken later became part of the Hyde management team, and served as the founding headmaster of our Hyde-Woodstock School.

"Life shrinks or expands in proportion to one's courage."

Anaïs Nin

French-born writer, diarist
(1903-1977)

“I believe the first test of a truly great man is in his humility.”

John Ruskin

British art critic, philosopher
(1819–1900)

The development of character and unique potential begins at birth. Its foundation begins to form in childhood, and then is put to the test in adolescence.

Since our own responsibility capabilities begin after adolescence, our growth and ultimate destiny remain dependent upon those who raise us—mainly parents and family.

Hence the preparation to realize our destiny begins not with ourselves, but with *how we were raised*. It is critical that we come to fully understand and appreciate the strengths our parents and families instilled in us, as well as fully recognizing and correcting the impediments to our best growth.

We must realize how deeply parents set the level of our growth. No one is perfect; and very few of us realize the extent to which our parents failed and sometimes even retarded our growth. It is up to us to correct and then let go of their mistakes, which will ensure we do not pass them on to our children.

This vital work addressing experi-

ences in our family of origin can significantly bolster the foundation of our character and unique potential. It will help enable us to continually listen to and act upon our conscience.

The preparation to realize our destiny begins not with ourselves, but with how we were raised.

So in applying the Hyde process to our own growth, we will face some difficult—and often very emotional—work to address our own childhood experiences and to let go of our parents and family of origin. This is a major step in realizing our unique destiny; it will also help our children in the task they have of letting go of us.

Since the growth and leadership of parents is the most critical part of the Hyde process, Hyde parents are required to participate in *The Hyde*



The Hyde-Woodstock campus: the student center.



Malcolm and Laura Gauld

Family Learning Center program. They attend at least three four-day programs yearly at the school where the major focus is parent and family growth. They also attend monthly in-depth meetings in one of more than 30 Hyde parent regional groups nationally.

In applying the Hyde process to our own growth, we will face some difficult—and often very emotional—work.

At this writing there are now four Hyde Schools: the original Hyde in Bath; a public magnet Hyde high school founded in New Haven, CT. in 1993; another Hyde boarding school founded in Woodstock, CT. in 1996, all serving 200+ students; and a public Hyde charter school founded in Wash-

ington, DC in 1999, slated to serve 1050 students in grades K–12.

In 2002, my son Malcolm and his wife Laura published their book *The Biggest Job We'll Ever Have*,¹ and they began to establish a national network of parent workshops to bring the Hyde process directly to American families everywhere.

Our Hyde Schools, plus other school-communities trained in the Hyde process, are proving that Americans in many different settings can benefit from Hyde's dynamic process. This book will introduce the Hyde process to individuals and groups everywhere. Please read the book with the confidence that you and others who choose to pursue the Hyde process will be supported now and in the future.

We begin the Hyde process with a deeper understanding of unique potential, the source of our true destiny. ♦

“Doing easily what others find difficult is talent; doing what is impossible for talent is genius.”

Henri Amiel

Swiss writer, philosopher
(1821–81)

“You see things
as they are and
ask ‘why?’ I dream
things as they
never were and
ask ‘why not?’”

George
Bernard Shaw
Irish-born playwright
(1856–1950)

Starting Out: Reflection & Review

Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.

1. Describe in detail a situation or situations in your life that to you most resemble Joe’s crisis of conscience.
2. What do you think it is about yourself that might block you from having such experiences?
3. In thinking about Joe’s realization that all American kids were his responsibility, examine the scope of your own concern for others. Where is it strongest and where is it more limited?
4. Joe credits the power of his 1962 commitment for the founding of Hyde School. Identify similar feelings of commitment in your own life and describe what happened.
5. What is your perception of unique potential? What have you done to “know thyself” and to allow yourself to “become what you are” as the early Greeks believed?
6. As you review your growing up, where do you think your family most contributed to your unique potential and who you are? What upbringing issues do you think you need to grow beyond to fully realize who you are?
7. If you were founding a school devoted to the development of character, what qualities would you choose as your focus?
8. Review Hyde’s Five Words and Five Principles. Which ones do you think best express your character and unique potential? Why do you think so?

Unique Potential

A Philosophy for Human Life

As we observe the worlds of plants and animals, we sense inevitability. While they all grow and multiply, their futures are predestined—depending upon their environment. Some species survive; some don't.

But the world of humans is different. We are endowed with a free will that plants and animals do not have, and the power to influence, even transcend environmental forces, as we did when we landed on the moon.

Human life is not predestined; we can grasp the difference between right and wrong, good and evil, and we do not always do what is right or good. Lives like Abraham Lincoln and Mother Teresa, as opposed to an Adolph Hitler or a Jack the Ripper, remind us that human lives are distinct and largely unpredictable.

The power of human progress to date certainly suggests that lives have a purpose. The questions we seldom deal with, perhaps because the answer threatens our sense of freedom and independence, are these:

- ◆ Is the ultimate purpose of human life a matter of free will? Is our purpose left up to us, with each of us simply deciding what we want to do with our life and where we want to take it?
- ◆ Or has each of us been endowed with a particular and unique purpose in life? Is our ultimate responsibility in life the discovery, development and fulfillment of this preordained purpose?

“Life is the
childhood of our
immortality.”

Johann Wolfgang
von Goethe
German writer (1749–1832)

“Destiny is not a matter of chance, it is a matter of choice. It is not a thing to be waited for, it is a thing to be achieved.”

William
Jennings Bryan
American political leader
(1860–1925)

We cannot deny that there have been many exceptional individuals who believe they were “called” to their journey toward outstanding achievements. Enough so that Webster’s Dictionary defines *calling* this way: “a strong inner impulse toward a particular course of action esp. when accompanied by conviction of divine influence.”

When we seriously pursue an innate destiny, we allow our conscience and not our free will and ego to lead us.

So is destiny humanly or divinely determined? Clearly we must decide the answer for ourselves, realizing this is probably the most important choice we will ever make in life.

Most people, probably by default, decide to make themselves the master of their own fate.

Unique potential is a very tough but critical concept in the Hyde process.

People generally don’t like to think their life/destiny is preset—which is why unique potential is so difficult to grasp and follow. But if we truly challenge our thinking, we will realize its existence is logical.

Suppose we choose to believe that our true destiny is whatever we decide to make it. Then we alone will set the standards for our growth.

If we are right, then we will have lived life within our own limits.

If we are wrong, we would have put limits on our true destiny.

Suppose instead we choose to

believe we are gifted with a divine destiny.

If we are right, then we will have assumed a belief and an attitude that constantly seeks a best in us beyond our own will, and thus includes help and guidance beyond ourselves. Thus, our faith would define the growth we need to fulfill a divine destiny.

If we are wrong, then we will have traded a life we ourselves could have controlled, and instead constantly strived to fulfill one that doesn’t exist. In this case, we would need to ask ourselves: which life would have offered us more satisfaction and fulfillment?

Only cynics could believe it would be the life we could have controlled. Think of the times free will led us down the wrong path in life, or when we were our own worst enemy. At least when we seriously pursue an innate destiny, we allow our conscience and not our free will and ego to lead us.

So whether or not we actually are endowed with a unique destiny, we will still find ultimate satisfaction and fulfillment by simply believing in it.

The logic suggests that even if we don’t believe in a divine destiny, our best bet to live a satisfying life is simply to maintain faith in our very best. This is the pursuit of our unique potential and destiny.

Everyone finds value in the Five Words and Five Principles of the Hyde process. But the deeper understanding, richness and permanency of Hyde lessons are inextricably woven into the discovery and development of our unique potential and destiny.

Our belief in unique potential and destiny should continually be our searching concern.

Students generally do not have

enough life experience to truly understand the concepts of unique potential and destiny, but if they can maintain their faith, they will in time embrace a true belief in these important ideas.

Our belief in unique potential and destiny should continually be our searching concern.

The journey toward realizing our unique potential and destiny is two-fold.

Step one should occur in childhood-adolescence. We are born with animal survival instincts of self-protection, self-gratification and self-centeredness, essential for growth. But we must discipline and/or transcend these lesser instincts in us in order to develop our deeper intellectual, emotional and spiritual resources.

In essence, adolescence leads us to transcend our animal-self into becoming our higher human self.

Step two should occur in adulthood. We begin life inherently self-centered, which keeps our primary focus on our growth. In our adult growth, our higher human self begins to develop the unique potential capability to realize our destiny.

At some point we become able to transcend our inherent self-centeredness, and as we continue to grow, our primary focus moves beyond ourselves, allowing us to fulfill this larger purpose in life.

It is important to understand we must effectively complete both steps of growth in order to realize our unique destiny. In fact, if our unique potential and destiny seem unclear, unformed

and distant concepts to us as adults, it probably means we have more growing to do before we will be able to realize them. We may need to revisit and deal with earlier growth experiences to accomplish this.

Our animal instincts will naturally resist, even fight the idea of unique potential and destiny, because they confront our inherent self-centeredness, and force us to experience a path in life that challenges our self-protection and self-gratification desires. It is a path that requires faith and our deepest character.

So Hyde is built upon the belief: *Each of us is gifted with a unique potential that defines our true destiny.* The development of our deepest human potentials and our character enable us to discover and contribute our unique potential to life.

As we continue to grow, our primary focus moves beyond ourselves, allowing us to fulfill this larger purpose in life.

The early Greeks defined unique potential as one's *daimon*, sort of a perfect inner self that determines one's destiny. In his book *The Soul's Code: In Search of Character and Calling*, James Hillman states, "...each person bears a uniqueness that asks to be lived."²

Golf: A Metaphor for Unique Potential

The golf swing is to success at golf what unique potential is to success in life.

Golf has many aficionados who see the challenge of golf as a metaphor for

“When they discover the center of the universe, a lot of people will be disappointed to discover they are not it.”

Bernard Bailey
Contemporary American student

“The roots of true achievement lie in the will to become the best that you can become.”

Harold Taylor

Contemporary Canadian
speaker, writer

the challenge of life. The goal in golf is to complete an 18-hole course in the least number of strokes, just as our goal in life is to seek the maximum utilization of our human potentials.

The golf swing is to success at golf what unique potential is to success in life.

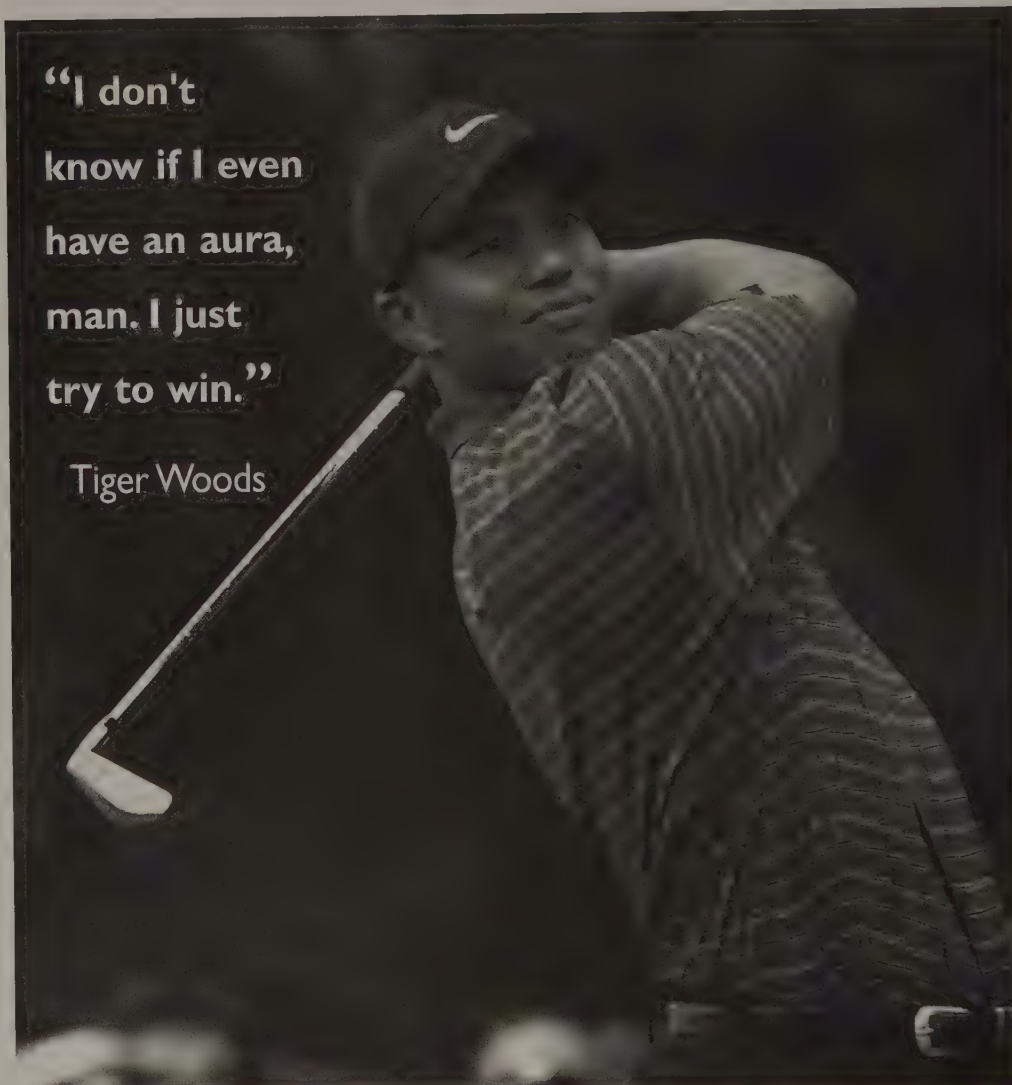
Most who attempt to play golf try to pick up the game on their own. They

may go to a driving range, and then, after watching others strike the ball, begin with a vicious cut at the ball in an ego effort to hit it farther and straighter than anyone else. As they practice, they begin to develop their own idiosyncratic golf swing.

They then proceed to play the game. On occasion, they will take pleasure in a long drive, an iron shot holding the green, or maybe in sinking a long putt. But depending upon their temperament, they will

“I don't know if I even have an aura, man. I just try to win.”

Tiger Woods



Tiger Woods

AP/WORLD WIDE PHOTOS

spend far more time in emotions like frustration, anger and disappointment. Spend the day observing golfers at a local course, and you will quickly see this imbalance of pleasant and unpleasant emotions.

The problem is most golfers never come to understand that *centrifugal force*, and not their own muscles, is what powers the golf ball to go long and true. By swinging too hard and too fast, golfers will overpower this natural force. Worse, such hard and fast swings will rely only upon the smaller muscles above the waist—hands, arms, and shoulders—while failing to utilize the bigger muscles below—hips, thighs and legs—which better enhance the power of centrifugal force.

Watch the swing of Tiger Woods in slow motion, and marvel at how every ounce of human power from his fingers to his toes is put in motion, and how disciplined this flow is to support, and never overwhelm, the natural power of centrifugal force. This human-with-nature connection of effort is beautiful to watch.

The successful connection of the human body to centrifugal force in the golf swing provides the metaphor for how we can experience the maximum utilization of our potentials, and thus success in life.

Each of us has been gifted with a unique potential that defines our true destiny. How successfully we will end up fulfilling that destiny is determined by how well we can develop ourselves to connect with and then support our deeper intellectual, emotional and spiritual resources that form our unique potential.

In golf, if we misuse our free will

and allow our ego to overpower centrifugal force, and/or if we allow our emotions—desire for success and fear of failure—to influence or control our swing, we will seldom be satisfied by the results. The *right* swing for us exists within us; we must simply discipline ourselves and our bodies to support it.

In life, if we misuse our free will and allow our ego and our desires and fears to overpower our deeper selves, we will seldom be satisfied by what we achieve. The *right* destiny exists within us; we must simply discipline ourselves and our bodies to connect us to it.

A beautiful and effective golf swing requires the full unity of human effort with natural force. A beautiful and effective life requires the unity of our will with our unique potential.

As the early Greeks understood, our larger purpose in life is accomplished through two premises: *Know Thyself*; and *Become What You Are*. True maturity and success in life depend upon our realization that our lives are not our own, and that we are whatever our unique potential says we are.

A beautiful and effective golf swing requires the full unity of human effort with natural force. A beautiful and effective life requires the unity of our will with our unique potential, thus fulfilling our true destiny.

When we are able to give up control of our lives, and instead seek to develop

“Shoot for the moon. Even if you miss, you land among the stars.”

Les Brown

Contemporary American
speaker, writer

“Every blade of grass has its angel that bends over it and whispers, ‘Grow, grow.’”

The Talmud

6th century compilation of Jewish teachings

and follow our unique potential wherever it may lead, then, like the professional golfer, we will develop a swing that ignores fear, that provides a powerful self-confidence, that embraces failure as a learning experience, and creates a continual performance in life.

Our unique potential can do all that.

Human Growth

Everything in space is moving, with all living things growing. We humans must constantly seek change and growth to stay in harmony with life itself.

In his book *Deep Change*, Robert Quinn says our only choice in life is to pursue growth and thus deep change in ourselves, or we are left living a life of slow death.³

Free will allows humans to creatively participate in life, but nature still rigidly governs our growth. Just as farmers plant fields and milk cows on nature’s timetable, so do we learn to walk, talk, think and produce babies. To help children fully realize their deeper human potentials, we must humbly follow nature’s plan.

We must strive to allow our higher willingness to seek the truth and to do good to exceed our initial animal willfulness to have life our own way.

Nature begins our life as a human animal, providing us with basic animal instincts:

- ◆ *Self-gratification* to encourage our growth;
- ◆ *Self-protection* to avoid forces that interfere with our growth;
- ◆ Inherent *self-centeredness* to focus on our growth.

But nature has also gifted us, as opposed to animals, with deeper intellectual, emotional and spiritual resources that enable us to transcend our initial animal self into a higher human self—like a caterpillar transforming into a butterfly. The quality of our human transcendence depends upon how well we are able to develop our character defined by our deeper human resources that are beyond our animal instincts.

We must constantly address and refine our initial animal instincts in order to allow this deeper human development to occur. It is the key to following the path of our destiny.

When we study adult behavior, we see many examples where:

1. Our inherent *self-centeredness* keeps us from reaching beyond ourselves. We allow our own wants to blind us from recognizing and serving the deeper needs of others, a key role in realizing our unique potential and larger purpose in life.
2. Our *self-gratification* dominates our better selves. We allow our lesser wants to blind us to recognizing and fulfilling our deeper growth needs.
3. Our *self-protection* blocks the synergy our growth needs to gain from others. We allow fear and our desire

to protect ourselves to isolate us from synergy's sometimes invasive, but vital help.

Some basic truths seem to govern human growth:

- ◆ Nature designates childhood-adolescence as the preparation for our animal-self to higher human-self transcendence. This preparation, particularly as it occurs in adolescence, is essential to realizing our unique potential and destiny.
- ◆ Character is taught by example, so we parents—and teachers—are expected to continually model our own growth and change for children. (This is the ultimate of our human responsibilities.)
- ◆ Nature expects our continual human development. At 94, when Pablo Casals was asked why he still practiced the cello six hours a day, he replied, "Because I think I am making progress!"

We will continually struggle in life to conform to nature's plan for our human transcendence. We must strive to allow our higher *willingness* to seek the truth and to do good to exceed our initial animal *willfulness* to have life our own way.

Exemplifying our best growth for children helps us prevail in our willingness-willfulness struggle to achieve our own higher self-transcendence.

Our Higher Self-Transcendence

Our lives are not predetermined. So what creates an Abraham Lincoln and Mother Teresa instead of Adolph Hitler or Jack the Ripper?

What creates rich, meaningful and fulfilling lives that inspire children, help others and leave the world a better place, instead of those that lack vision and purpose?

We are supposed to break out of this cocoon at the end of adolescence, but some of us take longer.

Clearly we ourselves can allow our animal self to dominate our lives, or we can choose to reach beyond this initial self.

It is a matter of transformation, which we must accomplish in life, beginning in our adolescence. Just as nature's cocoon transforms the caterpillar into a butterfly, so must we transform into a higher human self. Except in our case, we humans, not nature, are expected to provide the cocoon.

Our families form the heart of our human cocoon. We are supposed to break out of this cocoon at the end of adolescence, but some of us take longer—if we do at all. In my case, I didn't break out until age 23.

When you are raised to high standards, you try to stay a boy as long as possible. In fact, I tried to marry someone to "mother" me, but fortunately, my wife Blanche didn't want to be my mother.

It came to a head after my first football team lost its first two games. I knew little about coaching, but adopted the "T" formation simply because everyone else was using "Single

"Nature does nothing uselessly."

Aristotle

Greek philosopher, scientist
(384–322 BC)



Just as nature's cocoon transforms the caterpillar into a butterfly, so must we transform into a higher human self.

Nature's Cocoon

Breaking out of our family cocoon is meant to be one of the most difficult human challenges we will face in life. Consider this observation of how nature's cocoon works:

The Butterfly

One day a man found a cocoon of a butterfly. When a small opening appeared, he sat and watched the butterfly for several hours through the tiny hole.

Then it seemed to stop making progress. It had gotten as far as it could and could go no farther.

So the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bit of the cocoon. The butterfly now emerged easily. But it had a swollen body and small, shriveled wings.

The man continued to watch the butterfly because he expected that, at any moment, the wings would enlarge and expand, to be able to support the body, which would contract in time.

Neither happened. In fact, the butterfly spent the rest of its life crawling around with a swollen body and shriveled wings. It never was able to fly.

What the man, in his kindness and haste, did not understand, was that the restricting cocoon, and the struggle required for the butterfly to get through the tiny opening, were nature's way of forcing fluid from the body of the butterfly into its wings so that it would be ready for flight once it achieved freedom from the cocoon.

Sometimes struggles are exactly what we need in our life. If we were allowed to go through life without any obstacles, it would cripple us.

We would not be as strong as we could have been. And we would never be able to fly.

The powerful lesson of nature's cocoon is this: We humans were meant to seek and struggle in life; this may be why we are continually exposed to such striking opposites as pain and joy, good and evil and so on. We must teach this truth to our children, not with words, but by helping them experience it.

Wing,” and I wanted something that was distinctly mine. Now I was being called in for a conference with the headmaster, athletic director and my assistant coach, and I knew they were going to ask me to change my offense.

I fumed to Blanche that I would quit first, expecting her—just as my mother might have done—to “cool me down,” and thus give me the excuse to give in to changing my offense, and still keep at least the appearance of my pride and manhood.

I was stunned when Blanche simply took the suitcases down from the closet! I knew she was an intelligent woman; didn’t she know the real man she had married? But with my escape route cut off, I had no choice but to quietly listen to the request, and then calmly tell them all that I understood, but as head coach I had to do it my way, so they would be better off appointing someone else.

I expected the headmaster to shake my hand, and respectfully say they felt the team needed new leadership. But I got my second shock when they backed down, saying they were only trying to help!

Now my only choice was to make my offense work, or resign. I not only became a highly respected coach, I also began to learn what it takes to become a man.

Parents need to realize that one of the biggest fears that kids face is growing up, and what kids need most from parents is not protection and understanding, but a solid belief in their best.

I hate to think of where I might be today if Blanche had chosen to “mother” me.

It is tragic to realize how blind present society is to the vital need of young-

sters to struggle in the adolescent years in order to discover their deeper intellectual, emotional and spiritual resources. This is the character foundation they need to define their unique potential and destiny. Instead, teenagers today are unwittingly encouraged to simply focus on achievements, which lead them to avoid challenges they may not be good at, or that could involve failure.

Parents need to realize that one of the biggest fears that kids face is growing up, and what kids need most from parents is not protection and understanding, but a solid belief in their best.

The younger teachers that come to Hyde often have been very successful, but without experiencing the deeper personal struggles involved in the Hyde adolescent cocoon. So they often find their initial experience at Hyde very difficult. Here is a typical story:

“Teaching at Hyde was my first job out of college. I was nervous, but mostly excited and confident; after all, I had been very successful at most things I had set out to do. I had just graduated from an Ivy League College and was feeling good about myself and my abilities.

“This confidence quickly faltered. The first two months were the most difficult of my life. I felt overwhelmed and incompetent, comparing myself to everyone else, and struggling to remember why I had come. I didn’t want to accept help; it was more

“Character cannot be developed in ease and quiet. Only through the experience of trial and suffering can the soul be strengthened, ambition inspired, and success achieved.”

Helen Keller
American world citizen
(1880–1968)

“The harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; it is dearness only that gives everything its value.”

Thomas Paine

English-born American patriot,
writer (1737–1809)

comfortable to try to control situations. I wanted sympathy rather than help. I let my ego get in the way, feeling that accepting help somehow confirmed I was incompetent.

“I finally realized I had lived most of my life without many significant challenges. Academics, athletics, and myriad other achievement-oriented arenas had come easily to me, and I had a difficult time responding to something that was a struggle. When I finally had some humility and began accepting help, I found I was able to grow as a faculty member and as a person.”

Adolescence is clearly the time to teach children this deeper truth. It is the critical juncture where their preparation for life becomes fused to how they will decide to live their lives. It is a time when they can realize and put into practice their deeper human resources that will ultimately reveal their unique potential.

For all of us, our unique potential is implanted within us.

Through our families, supported by communities and schools, we seek to transcend those initial animal instincts within ourselves that may resist or retard the full realization of our unique potential.

Our success in developing our unique potential is heavily dependent upon how strongly we come to believe it actually exists. So we must strive to ignore our doubts and follow the same motions of learning as those who strongly believe in unique potential. Our actual progress in life should then eventually end our doubts.

The Hyde Cocoon

We develop our unique potential over our lifetime. We enter life more simply as a human animal; but we then learn to utilize our deeper intellectual, emotional and spiritual resources. The development of these deeper resources represents the depth of our character.

Our deepest human motivation is self-discovery, which is maximized by our vision of the higher self we wish to become and the life purpose we seek to fulfill. However, since our animal instincts emerge first in our lives, and since we are creatures of habit, we must work hard to ensure that our initial self-protection and self-gratification drives and our inherent self-centeredness do not dominate our later development.

We develop our unique potential over our lifetime. We enter life more simply as a human animal; but we then learn to utilize our deeper intellectual, emotional and spiritual resources. The development of these deeper resources represents the depth of our character.

We enter life as a human animal, inherently oriented to self-gratification and subjective fears and desires. These animal instincts are further shaped by our personal childhood histories and may become deeply embedded in our attitudes and the habitual patterns of our adult life—as addiction behavior reminds us.

However our deeper human potentials—our character—enable us to *transcend* these lesser instincts. And just as the caterpillar needs a cocoon to transform into a butterfly, as children we must rely upon our parents and families to prepare us for our higher transcendence.

Four major factors today impede this transcendence of children:

- ◆ Society today is largely ignorant of the importance of this higher human growth challenge in adolescence and how it is accomplished;
- ◆ Many parents don't realize what should be expected of growing children, thus confusing the vital "letting go—taking hold" process. (More on this in Chapter 9.)
- ◆ Counterproductive family issues are often left unaddressed, and thus become deeper emotional dispositions that children carry into life;
- ◆ Our childrearing ignorance has created a powerful youth culture that caters to children's lesser animal instincts, thus further deterring their higher self-transcendence.

A Hyde Culture—students, parents and teachers growing together—serves as a cocoon to overcome these impediments. At the same time, since character is taught by example, the culture is always inspiring deep growth. In Chapter 6, we will learn that this Hyde cocoon actually serves as the adolescent "crucible" that transforms teenagers into leaders.

The Hyde Pathway to Excellence, formed by the Five Words, leads us in our transcendence:

Curiosity I am a learner. We assume responsibility for our learning.

Courage I learn the most about myself by facing challenges. We lay the foundation of our individuality.

Concern I need a challenging and supportive community to develop my character. We internalize the powerful human qualities of synergy, empathy, and compassion.

Leadership I am a leader by asking the best of myself and others. We learn to help others as we have been helped, and in the process, experience purpose in life.

Integrity I am gifted with a unique potential. Conscience is my guide in discovering it. We gain authentic confidence in ourselves and in our sense of destiny.

Creating Hyde Cocoons

Graduation from high school dismantles this Hyde cocoon, and then the leadership of conscience begins.

Since the cocoon is an essential part of the Hyde process, we need to ask: How do you recreate a Hyde culture, a character culture, particularly at home?

To construct the cocoons we need for our children's growth and our own, first realize that much of the power of any cocoon depends on our state of mind.

Can we look beyond the cocoon's weaknesses and failures to capitalize on its strengths? I grew up in a dysfunctional family where both my mother and stepfather Brownlee were un-recovering alcoholics. Further, I know relatives and family friends who felt Brownlee was a monster to me.

"Man is the only creature that refuses to be what he is."

Albert Camus

French philosopher, writer
(1913–60)

“The discipline of desire is the background of character.”

John Locke

English philosopher, writer
(1632–1704)

A Hyde Parent Writes About Personal Struggles

Dear Joe:

We started Hyde four months ago. You came over to us in the dining room that dreary dark day when we were dropping Will off, and introduced yourself with a big smile on your face. I remember thinking, How can he be so cheerful at a time like this? To be honest, we didn't know what we were getting into and we were uncertain. But driving back home from Family Weekend last Sunday, I sang at the top of my lungs in the car, as I thought of what had happened since then:

In January, Will was angry, disrespectful, monosyllabic, and without hope. He's now affectionate, open, and trying things that are hard for him. He is articulate, he smiles, and he pushes himself to do things that he's afraid of failing, like talking in seminars and trying out for (and making) varsity lacrosse. He still struggles in many areas, but what he has learned is that he doesn't have to be perfect the first time, or all the time; that there is a way of learning from not being perfect always and moving on. He is able to talk unguardedly about his fears and hopes. He's worried about where he is academically, but at least he is worried, and he's committed to coming to Hyde next year. He says to his friends back home: "I don't like it, but it is the best thing that ever happened to me."

Since January, I myself have:

- ◆ Gained a whole new family made up of dozens of parents, kids, and faculty, with whom I have explored feelings I have that I never felt or told to anyone, ever;
- ◆ Learned how my fear of taking risks and letting my guard down is a behavior I've taught to Will. I see it in him and I now understand it, for the first time. Talking about those feelings in front of Will has helped him see himself in a new light;
- ◆ Sung a solo in front of a lot of people, including my son, who had a big smile on his face hearing me;
- ◆ Danced a complicated (for me) routine in front of hundreds of people last weekend;
- ◆ Begun to be able to talk in front of a group—something I've successfully avoided all my life—especially about private feelings;
- ◆ Done water coloring and line drawings again, after having dropped it for years, thinking I needed to spend time working and being a mother. I didn't know, until we started at Hyde, how important it is to Will (and to me) that I pursue my own potential.

We still have a long way to go, but I feel complete confidence in the process for the journey.

Our family had very high standards for growth. I saw my parents as very human people whose failures to me were really failures to themselves. So I didn't take these failures personally, and thus was able to look beyond them to my parents' strengths, which were considerable. I gained openness, compassion and a belief in myself from my mother, and self-discipline, integrity and purpose from my stepfather.

I consider my ability to see the best in others and to gain their help in my own growth as perhaps my greatest strength. I value synergy, and I am able to internalize it. My point is that the pursuit of destiny requires our true best, and our true best cannot be attained without the help of others. Therefore we must fully recognize and appreciate both the strengths and failures in our growing-up cocoon, and then we must continually create strong cocoons throughout our lives that help us attain our true best, the requirement to realize our unique potential and destiny.

The pursuit of destiny requires our true best, and our true best cannot be attained without the help of others.

The strength and effectiveness of the cocoons we create will heavily depend upon our own attitude and input.

Here is a to-do list that will help us accomplish this:

1. Continually model our own drive to seek our destiny, and our openness to the help of others.
2. Commit ourselves to fully addressing the strengths and failures of our own growing-up cocoon. If this means reconnecting to members of our family of origin, all the better.
3. Provide the leadership to bring the Hyde process on a regular basis to our own family's cocoon.
4. Reach out to include other families where on a regular basis we hold Hyde seminars, sometimes just for the parents; sometimes just for the kids; sometimes for all the families.
5. Expand the group to include teachers and their families. Begin to make connections with our children's schools. There are public schools that have been able to adapt the Hyde process to their overall program.
6. Help create business, professional and community groups that can work together to extend the Hyde process into their areas for the benefit of all. The Hyde process has proven to be very effective in organizations and corporations.

This begins our understanding of unique potential and the cocoon we need to initiate its creation. Now we can turn our attention to the tools we will need to develop our unique potential. ♦

“If we don't change, we don't grow. If we don't grow, we aren't really living.”

Gail Sheehy

Contemporary American author

“You must be the change you wish to see in the world.”

Mohandas Gandhi

Indian spiritual leader
(1869–1948)

Unique Potential: Reflection & Review

Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.

1. Do you believe each of us has been endowed with a unique purpose in life, or that purpose is simply left up to each of us? Explain.
2. Evaluate the extent to which you are pursuing a purpose in life vs. just living your life.
3. Relate your own development and growth to the golf swing, and your unique potential to centrifugal force. Give examples of where your life has been enhanced by unique potential, and where your life may be interfering with its development.
4. Give an example of “deep change” in your life, and where you may be experiencing “slow death.”
5. Evaluate where your animal self-protection instincts are holding you back in life. Give an example where you have transcended them.
6. Evaluate where your animal self-gratification instincts are holding you back in life. Give an example where you have transcended them.
7. Our inherent self-centeredness allows us to keep our primary focus in life on our own growth. Give an example where you have transcended it.
8. Describe the struggle you are having—or have had—breaking out of your family cocoon into life. Are you—or were you—the type who needs to be kicked out of the nest or one who eagerly seeks independence?
9. Give an example where your own family cocoon rigorously prepared you for life and define where it most failed to properly prepare you.

The Tools

Action and Reflection

Just as centrifugal force in the golf swing describes unique potential, this ancient proverb describes the Hyde process:

*Sow a thought, reap an act;
sow an act, reap a habit;
sow a habit, reap a character;
sow a character, reap a destiny.*

The growth stages of the proverb describe how Hyde works:

1. By repeatedly applying Hyde's *Action-Reflection Learning Cycle*, we begin to transform right actions into right habits;
2. By repeatedly putting right habits into action, we begin to develop our true character;
3. By putting our true character in action, we are led on the path of our true destiny.

Traditional education largely ignores this deeper growth process, entrusting it to family and chance. Hyde embraces the family and community, forming a character-based culture, in order to systematically draw out the unique potential of each individual.

“Education has for its object the formation of character.”

Herbert Spencer

British philosopher (1820–1903)

“We should take care not to make the intellect our god; it has, of course, powerful muscles, but no personality.”

Albert Einstein

German-born physicist
(1879–1955)



Individuals artistically express their words and actions at an even deeper spiritual level, like in music or, perhaps, a great athletic performance.

This character-based culture creates the strong Hyde “cocoon.” And just as exiting nature’s cocoon becomes the major life challenge to the caterpillar, so should breaking out of the Hyde cocoon serve as the major life challenge to the growing adolescent.

The caterpillar must force its bodily fluids into its wings in order to break out of nature’s cocoon, which in turn enables it to fly. Adolescents must be required to rely upon their deeper intellectual, physical, emotional, social and spiritual resources in order to break out of the Hyde cocoon, which in turn enables them to begin to realize their unique potential and destiny.

Then, just as the professional golfer

utilizes centrifugal force to create a beautiful and powerful swing, so does the adolescent begin to utilize character and unique potential to lead a meaningful and fulfilling life.

Traditional Education vs. The Hyde Process

We should understand the tremendous difference between academic learning—the way we were all taught in school—and character growth, the way we learn in the Hyde process. It is like comparing one-dimensional learning to three-dimensional learning.

In traditional education, we learn a lesson with just our mind and then move on, even if we later forget it. In character development we utilize our

mind, heart, body and soul, and then continually repeat our lessons in order to internalize them.

Picture the static traditional classroom where most of the action simply occurs between the minds of teacher and student. To picture character growth, now imagine a dramatic play, where the players must first learn and integrate both their lines *and* actions, then continually work to internalize them so they can be expressed at a deeper emotional level. Finally in great performances, individuals artistically express their words and actions at an even deeper spiritual level, like in music or, perhaps, a great athletic performance (“*He’s in the zone!*”)

So the Hyde process might be seen as occurring in these steps:

- 1. Learn and integrate our thoughts and actions;**
- 2. Work to more deeply internalize our thoughts and actions;**
- 3. Learn to express our thoughts and actions at intellectual, emotional and spiritual levels; and**
- 4. Address whatever interferes with this character growth process.**

What follows gives a more detailed look at each of these steps.

1. The Action-Reflection Learning Cycle: Learning and Integrating Our Thoughts and Actions

The acquisition of knowledge in traditional schooling inevitably puts the focus on the teacher and the teacher’s mind. Our new emphasis on character shifts the educational focus to the student and the student’s growth, which in

turn puts the premium on the student’s *actions*. A Chinese proverb wisely notes:

*I hear—and I forget;
I see—and I remember;
But I do—and I understand.*

Therefore Hyde’s emphasis is on *challenge*, because challenge begins the process of drawing out the deeper resources of the student.

Instead of the traditional approach of giving students the lessons and then expecting them to show their mastery in written or oral words, the Hyde process utilizes challenges to initiate lessons.

As the students experience these challenges, they learn to reflect upon their own responses to them, which further forms their sense of identity. We then expect students to demonstrate by their actions and by who they are, that they are mastering the lessons that the challenges initiated. We call this learning process *The Action-Reflection Learning Cycle*.

Hyde students participate in weekly “Discovery Groups” of 10–15 students under the direction of a teacher. They continually review their actions, attitudes, thoughts and feelings, which they share with the group. Others then respond to what the student shared; others also offer observations of the student’s actions.

For example, a student struggling with self-confidence may share that attitude, which in itself is an important step in developing a better sense of identity. Then, in gaining the responses and insight of others, a new plan of action may be developed, which can then be put into practice. Given one’s own effort and dedication, the follow-up in future meetings will almost insure that the stu-

“Experience is
a hard teacher
because she gives
the test first,
the lesson
afterwards.”

Vernon
Sanders Law
Contemporary Major
League Baseball player

“Practice is the best of all instructors.”

Publius Syrus

Syrian-born Roman scribe
(1st century AD)



The Action-Reflection Learning Cycle

dent will develop a much more positive sense of confidence and identity.

The Action-Reflection Learning Cycle drives the Hyde program. Here's how it works:

It begins with a wide set of challenges undertaken by every student, teacher and parent. (Remember, character is learned by example.) Challenges are put forth in all areas of school life: academics, athletics, performing arts, community service, speaking to the school, singing a solo on stage, teaching others, jobs and leadership roles, and wilderness experiences. Vacations and home life are also an integral part of this personal learning process. Hyde families are trained to operate as a “Discovery Group” unit for all family members.

Next comes the reflection part of the cycle where we think about our actions and behaviors in response to these challenges. Reflections may take place in journals written by students, in discussions in Discovery Groups, in seminars, in concern meetings called to discuss the growth of a single individual or family, in school meetings, one-on-one conferences, senior evaluations, and family seminars. Students get into the

habit of conducting “Discovery Group” discussions in their Hyde relationships and sometimes even with friends at home.

The point is to try to tie every action to a reflection where we think about what we are doing and who we are. These reflections lead to new perceptions of our attitudes and ourselves; these new perceptions are then tested by simply repeating the learning cycle.

In this way we become far more aware of how others see our actions, habits and attitudes, helping us reaffirm positive ones and motivating us to change unproductive ones.

Rigorous academic training is an integral part of this learning process; we have found that students become more deeply motivated academically because it is essential to their self-discovery. More than 97% of Hyde students choose to matriculate to college (more on academics in Chapter 5).

The point is to try to tie every action to a reflection where we think about what we are doing and who we are.

The character emphasis makes Hyde a very active place, and a very reflective place. Students are challenged with as much responsibility as they can handle in terms of both the school and their own growth.

In addition, the three basic questions—*Who am I? Where am I going? What do I need to get there?*—require a great deal of reflection, particularly in seminar settings, to benefit from Hyde’s most powerful tool: synergy.

Two students reflected on their learning experiences:

One of my defining moments was about my courage and how I tend to fly under the radar at Hyde. My discovery group leader challenged me to play my harmonica at the coffee house. At first I was nervous and I procrastinated, not even practicing. Finally I pulled one of my friends aside to play the guitar and we wrote a quick song. I was so nervous getting up on the stage but we played anyway and it was great. Now I fully intend to play at every coffee house.

On my wrestling team every day, whether practices, matches or tournaments, I experience Rigor, Brother's Keeper and 'Never lie; Never quit.' Every day in the wrestling room with the extreme amounts of Brother's Keeper displayed, there is no room for me not to do my best. In the end it all ties together; I know all the hard work pays off.

The Action-Reflection Learning Cycle keeps the emphasis on character development, and makes each of us responsible for the learning process. It is also used for adult groups, especially Hyde's regional parent groups, which operate as "Discovery Groups."

2. Motions to Effort to Excellence—Hyde Building Blocks in Learning: Working To Internalize Our Thoughts and Actions

The Action-Reflection Learning Cycle tells us how we learn, but not *if* we will learn, or *when* we will learn. The *if* requires motivation.

It is senseless to try to teach a student a lesson he or she is not motivated to learn. Hyde refers to such students as *off-track*, describing a student motivated in a different or wrong direction, or at least not in a Hyde direction. Hyde prescribes a special program for off-track students, a program designed to help them think more deeply about what

they are doing. This vital step begins to motivate them to enter the "motions" stage of learning and to participate in the Hyde process.

Hyde defines *Motions to Effort to Excellence* as three distinct stages that the student will usually experience in learning at Hyde:

Motions A teacher-directed stage of learning where the student is only expected to demonstrate the "motions" of learning and responsible behavior;

Effort The beginning of student understanding, which leads to the student initiating some of the learning process, beginning a partnership role with the teacher;

Excellence The student-directed stage of learning where pride and confidence lead each of us to actively pursue our best and to help others in the learning process.

"What lies before us and what lies behind us are tiny matters, compared to what lies within us."

Ralph Waldo Emerson

American essayist, poet
(1803–82)

“Genius is one percent inspiration, and ninety nine percent perspiration.”

Thomas Edison

American scientist, inventor
(1847–1931)

The Motions to Effort to Excellence Continuum

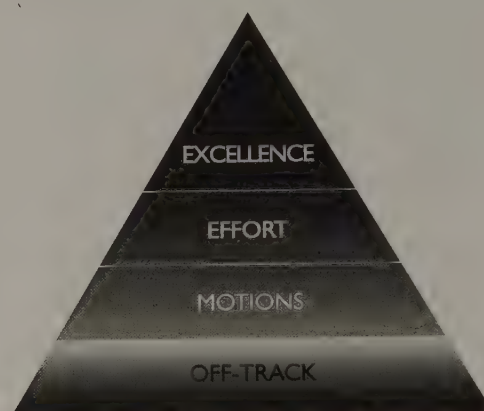
Imagine we want to teach an intricate dance step to a group of teenagers whose views of this exercise range from “I can’t do it” to “This is stupid.” As long as we can get them to disregard their attitudes and at least *go through the motions* of the steps, we ultimately will be successful with them. They don’t have to like it, understand it or even think they can do it, they only have to do it, because in time their bodies will come to understand and accept the challenge, and their own inner guidance system will eventually lead them.

Once their bodies begin to internalize the steps—which *motions* practice makes inevitable—the youngsters may then become curious about their capabilities and at least say to themselves, “Well, if I have to do it, I may as well do it well.” Now they enter the *effort* stage, when they themselves are providing some of the motivation that was earlier provided just by the teacher. If they continue their “effort learning,” they will next enter what we call the “excellence” stage, where they have internalized the steps well enough to begin their own innovations that will take them beyond what we initially taught them.

Think back to the golf swing analogy to unique potential. We are used to controlling our lives, and thus our “golf swing” in life awkwardly reflects many of our self-gratification, self-protection and self-centered instincts. We want to develop a new swing that truly utilizes the power of centrifugal force, which in our lives is our unique potential. The *motions-effort-excellence* build-

ing blocks will eventually help us internalize our new swing.

The building blocks are also very useful in evaluating at what level in the learning process a participant is in terms of performance and attitude. These are called *EEMO evaluations: Excellence; Effort; Motions and Off-track*.



The EEMO Continuum

We constantly use EEMO evaluations in the school setting to look at the growth of students, teachers, and parents. For example, to consider how well students are holding each other to their best, we might ask them at a school meeting to place themselves in one of the four corners of the room that we have designated Effort, Excellence, Motions and Off-track. In this way everyone sees the distribution in the four groups. Reflection and discussion follow this exercise.

3. Head-Heart-Soul—The Hierarchy in Hyde Learning: Learning to Express our Thoughts and Actions at Intellectual, Emotional and Spiritual Levels

Traditional education is focused on academic training, which for the most part is concerned with just our minds. Hyde is focused on character develop-

Here's one student's recollection of using the EEMO evaluation:

The EEMO scale has helped me see how I am doing. It is much easier for another person to look in on how I am doing in academics and in my character than for me to try and trust myself. I have learned to ask others how I am doing, because trusting my own judgment has not gotten me as far as I need to be.

ment, which concerns our entire self and includes not just our intellectual tools, but our emotional and spiritual tools as well.

The deeper we address our actions and human potentials, the more we will realize this *Head-Heart-Soul* hierarchy of understanding.

Head stands for our intellectual or thinking level of understanding. It is normally our most superficial level because it is so easily controlled by our ego. (Think of the times you allowed your ego to outvote your better judgment.)

Heart stands for our emotional and feeling level of understanding. This deeper level easily controls our egos and thus us as well. (Think of the times emotions like anger or fear blew your cool.)

Soul stands for our spiritual level of understanding—like conscience. We need to develop the ability to express and move beyond the power of our emotions to reach this deepest level within ourselves. (Think of how conscience can move us beyond emotions like anger or fear to help us act more maturely or courageously.)

Just as we challenge ourselves to overcome the control we have over the direction of our lives, so we also challenge our deepest emotions in order to hear and be led by our conscience. As Carl Jung observed, “*A man who has*

not passed through the inferno of his passions has never overcome them.”

Let me demonstrate these three levels of understanding at work by using my own experience of climbing an 80-foot cliff at Hurricane Island in order to confront my fear of heights.

Head At several points on the climb, my mind told me I couldn't do it, but my ego didn't want to be humiliated by quitting in front of my son and the guide, so I kept trying, but without real conviction.

Heart At the most dangerous point, my fear of heights took over, which illustrates my heart outvoting my ego. I was stopped cold by my fear (I had no safety rope on), and the desire not to be humiliated could no longer move me. But now I was totally expressing my deeper emotion: fear.

Soul This confrontation with my fear finally opened me to my deepest, spiritual understanding: *conscience*. I realized that quitting would leave my son lifelong doubts about his father (a realization that came from my deeper childrearing instincts.) My conscience reminded me that my fear was making my own judgment irrational, and that I needed to trust my guide's more rational judgment; the guide was sure I could do it. (This also demonstrates

“The heart has its reasons of which reason cannot understand.”

Jean-Jacques
Rousseau

Swiss-born French writer,
philosopher (1712–78)

“It is hard to get your head and heart together in this world; in my case they are not even on speaking terms.”

Woody Allen

Contemporary writer, filmmaker

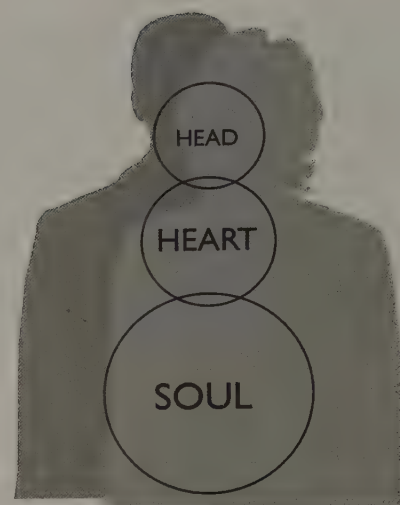
the power of *Synergy*—my guide helping me do something I couldn’t do alone.) So my *Soul* (conscience) proved to be stronger than my *Heart* (fear) at this powerful moment of truth in my life.

It is also worth noting that it was my deeper teaching instincts that led me to the cliff experience in the first place. I knew I had to confront my fear of heights if I wanted to continue being the headmaster of a school dedicated to the development of character. Why? Because I had already learned that character must be taught by example. And this realization further led me to face the challenge that scared me most.

Without this deeper leadership of conscience, my ego would surely have found a rationalization that would have



Hurricane Island, Maine



The Head-Heart-Soul Hierarchy

allowed me to ignore—or avoid—this challenging, but crucial experience.

Clearly my fear of heights can make me act irrationally, and thus confirms the *heart* is stronger than the *head*. However, my *conscience* led me to confront the fear. Today I still have a fear of heights, but I no longer have a fear of facing that emotion. So the entire experience has given me an even greater confidence in following my conscience, the compass of my destiny.

Emotion in the Hyde process

My cliff example illustrates the incredible power our emotions can have over us. To effectively develop our character and unique potential, we cannot allow our emotions to control our actions. We must develop the courage to challenge ourselves at a deeper emotional level—to address feelings of fear, anxiety, frustration, anger, grief, sadness, depression, insecurity, complacency, compassion, truth, elation, etc. By doing so, we empower ourselves to become open to our deepest *soul* level of understanding, which will guide us to our destiny.

— ◆ —

One student shares the rewards of facing emotions:

My family and I have always been extremely open with each other, but Hyde has helped us learn how to work through attitudes and tough situations. Selfishness, laziness, unconditional love, and embarrassment (both in good and bad ways) have been brought to the table, and through opening up and not holding back—as I did my first year at Hyde—I have found my place in the family. I've developed skills and an understanding of how to deal with my 'emotional dispositions' as crazy and hectic as they are. I still struggle with myself and my family, but I know I can depend on people at the school and my family to help me with whatever I'm feeling.

The Hyde process will challenge our deeper emotions, and the Hyde seminar in particular offers us an opportunity to do it for ourselves. Dr. Christiane Northrup writes this about what she calls *Emotional Cleansing*:

Healing can occur in the present only when we allow ourselves to feel, express, and release emotions from the past that we have suppressed or tried to forget. I call this emotional incision and drainage. I've often likened this deeper process to the treatment of an abscess. Any surgeon knows that the treatment of an abscess is to cut it open, allowing the pus to drain. When this is done, the pain goes away almost immediately, and new tissue can re-form where the abscess once was. It is the same with emotions. They too become walled off, causing pain and absorbing energy, if we do not release them.

Recently, some in the psychiatric community have questioned the value of addressing past and painful traumas. Doing so in some cases, they warn, may

simply add more pain; "suppressing" them may actually be better medicine. Hyde would say that as long as our goal is the realization of our unique potential and destiny, addressing any emotional roadblock would ultimately be positive.

We empower ourselves to become open to our deepest soul level of understanding, which will guide us to our destiny.

Identifying and expressing our deeper emotions in seminar settings is particularly important in helping parents to let go of their own parents (and particular childhood experiences) in order to move on in their own lives and properly let go of their children. Students need to identify and express their deeper emotions to fully realize their character and unique potential, as do teachers in order to model this deeper growth for students and parents.

"The farther behind I leave my past, the closer I am to forging my own character."

Isabelle Eberhardt

Swiss-born explorer, writer
(1877–1904)

“There is nothing so easy to learn as experience and nothing so hard to apply.”

Josh Billings

creation of American humorist
Henry Wheeler Shaw (1818–85)

Ego and Conscience: Our Learning Guides

Our understanding and sensitivity to our conscience, together with our management of ego, will ultimately determine how well we fulfill our true destiny in life.

We have to constantly make decisions and experience reactions in life, so our ego acts as sort of a personal computer to rapidly sort them all out and choose how best to cope or react.

In psychoanalytic theory, ego is defined as “...*the organized conscious mediator between the person and reality esp. by functioning both in the perception of and adaptation to reality.*”

Ego is the Sergeant that directs us in the day-to-day trenches of life, and conscience the General that oversees the strategy and direction of our entire life.

The ego then, reflects a compromise between how we view ourselves, together with how we perceive the truth. Without discipline, the ego can easily become more enamored with self than with reality—note the term *ego trip* has earned a place in Webster’s. But in truth, we have far more difficulty with deflated egos that keep us from realizing the power of our deeper potentials.

Webster defines conscience as “...*the moral goodness...of one’s own conduct, intentions or character together with a*

feeling of obligation to do right or be good.”

Hyde takes this definition a vital step further by defining conscience: *The inner voice that serves as the compass to one’s destiny.* More than just a “traffic cop” of right and wrong, conscience, in Hyde’s view, is a central guidance system that can tell us the best path to fulfill our unique potential and destiny.

We should not think of *ego* as bad and *conscience* as good. In fact a big ego is essential to our creating big things. But the ego needs to be guided by conscience or it will easily get beyond its supportive role and cause us problems. Ego is the Sergeant that directs us in the day-to-day trenches of life, and conscience the General that oversees the strategy and direction of our entire life.

The ego is tuned more to our instant *wants*, and our conscience more to our long-term *needs*. This is why our capacity to delay gratification is so critical to our well-being and ultimate fulfillment.

Hyde perceives conscience as a profound inner wisdom primarily created by a power and a purpose beyond ourselves. It links our own larger purpose in life to the destiny of others and to universal forces. It can draw upon the conscience of others, while at the same time connecting to and drawing from our own unique heritage and potentials.

The Relationship between Ego and Conscience

If we perceive ourselves as a mass of instincts, urges, thoughts, feelings,

conditioned responses, fears and phobias, wants and needs, etc., then our ego wades through all this information, looks at reality, and comes up with a conclusion that is a reasonable compromise (*"ego...the organized conscious mediator between the person and reality."*)

If we want something bad enough, ego will help us get it. If we fear something enough, ego will help us avoid it.

But how ego mediates this compromise depends upon us. If we want something bad enough, ego will help us get it. If we fear something enough, ego will help us avoid it. If we don't like a situation enough, ego can even help us revise reality and the truth! Without interference, this instant gratification ego system would make us creatures of our most unproductive thoughts and feelings. It explains how our addictions and phobias come to overpower us.

But fortunately we are also endowed with a conscience, a deeper and more comprehensive inner guidance system. The foundation for conscience is laid down by our parents with right-wrong, good-bad conditioning.

During the teen years, our capacity to hear and understand our conscience needs to be challenged and formally developed. One critical step is learning a deep reverence for the truth, essential to developing a healthy and productive ego that will be led by our conscience.

It is up to each of us to train our ego to respect our best and to consistently obey the dictates of our conscience.

Therefore in the Action-Reflection Learning Cycle, Hyde is less concerned with the specific reactions and behaviors of the student, and more concerned with what these reactions and behaviors suggest about the student's ego and sense of identity. When the student's ego and identity are developing well, so are his/her reactions and behaviors.

4. Counterproductive Habits, Attitudes, and Emotional Dispositions: Addressing Whatever Interferes With the Hyde Growth Process

We must carefully monitor our human development to achieve our best growth. We are imperfect, and our lesser self-protection and self-gratification instincts sometimes lead us into wrong actions that become counterproductive habits. By putting counterproductive habits and attitudes into action, we develop counterproductive emotional dispositions. And once we put counterproductive emotional dispositions into action, we can easily begin to follow paths that compromise our character and make us less than what we truly are.

For example, given the high expectations we develop for ourselves, we may begin to view our actions in life as indicating we lack the capability to fulfill our expectations, thus developing a counterproductive lack of confidence that restricts our performance.

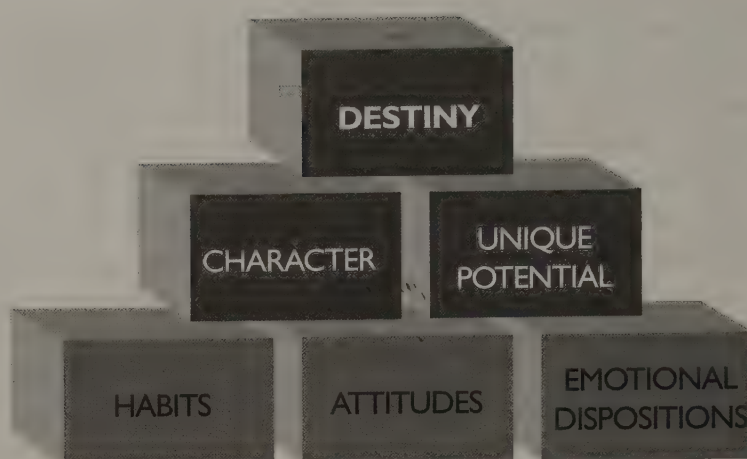
"Every man of action has a strong dose of egotism, pride, hardness, and cunning. But all those things will be forgiven him, indeed, they will be regarded as high qualities, if he can make of them the means to achieve great ends."

Charles de Gaulle

French soldier, statesman,
president (1890–1970)

“If you don’t like something, change it. If you can’t change it, change your attitude. Don’t complain.”

Maya Angelou
Contemporary American
poet, writer



The Hyde Building Blocks of Growth

So Hyde efforts are two-fold:

1. To determine the right actions for our best growth and then, by applying motions-to-effort-to-excellence learning, to internalize these actions into right habits, attitudes and emotional dispositions;
2. To determine our counterproductive habits, attitudes and emotional dispositions that will interfere with our best development, and then confront and transcend them with better habits and attitudes.

Since others can see our unique potential and our best in ways we ourselves cannot, we need their help to determine right actions; they can also help us confront and transcend our counterproductive habits and attitudes. This requires us to understand the source and nature of our habits, attitudes and emotional dispositions.

In particular, our animal self-protection and self-gratification instincts can easily retard or even block the development of our deeper self-discovery motivation, the key to achieving our higher human self. While these instincts are

essential to our survival and growth, we must learn to properly discipline them to respect the development of our higher human self.

The biggest growth influences in our lives will be our parents and family of origin.

Hyde divides human reaction into three levels:

Habit: An acquired mode of behavior;

Attitude: A mental and/or emotional positioning;

Emotional Disposition: Deeper family and childhood growth experiences.

These three levels reflect a difference in depth:

Habits represent behaviors that we ourselves tend to develop consciously or unconsciously, and which primarily result from repetition of actions. For example, *procrastination* could be called a counterproductive habit that seriously

retards or compromises our best growth. And, as we shall see, the ability to *delay gratification* is a crucial habit in terms of realizing our higher human self and our unique potential.

Attitudes are positions we assume in life—often in response to our self-protection and self-gratification instincts—that tend to control our behavior. For example, a *lack of self-confidence* or a *sense of entitlement* could be classified as counterproductive attitudes that seriously undermine our best growth. A positive attitude such as *Never Lie—Never Quit* helps us develop an appreciation of our deeper self. (More in Chapter 4.)

Emotional dispositions reflect more deeply engrained attitudes formed within us in response to powerful parental, family and childhood influences. They are such a deep part of us that often we come to consider them an integral part of our temperament and character.

Because of the depth of influence of emotional dispositions on our growth and character, and how little our society understands and deals with them, we need to give them additional attention here.

The foundation of our character is formed in childhood-adolescence. However, there may be deep experiences during this period that, if left unaddressed, will resist or even block the full and healthy development of our character.

These are *emotional dispositions*. Some emotional dispositions positively contribute to the development of our character. But the power of negative ones must be confronted and transcended to achieve our best growth.

The biggest growth influences in our lives will be our parents and family

of origin. So if we expect to truly realize our unique potential and destiny in life, we must fearlessly and rigorously deal with those emotional dispositions involving our parents and families.

I was encouraged by my mother's belief in me and sensitized by her deep concern for others. But my most difficult challenge in life was dealing with the emotional disposition and very warped sense of loyalty I developed in response to her unresolved alcoholism.

My stepfather's integrity, self-discipline and purpose have inspired my own character. But the biggest challenge in my childhood was developing the courage to transcend a deep inferiority complex and cowardice I developed, primarily in response to his imbalance of criticism vs. encouragement.

We all have similar stories to tell. Our parents inevitably developed their own emotional dispositions, both positive and negative; our growth is affected by them. Our siblings similarly affect us; even being an only child involves both positive and negative emotional dispositions.

It is nature's plan that in addition to our own efforts, we learn to rely on others to realize our true best and our unique potential.

Whatever we may achieve in life, we will owe a huge debt of gratitude to those who raised us, no matter how they may have failed us. Isaac Newton, arguably the world's greatest contribu-

“We first make our habits, and then our habits make us.”

John Dryden

English poet, critic (1631–1700)

“We are what we repeatedly do. Excellence, then, is not an act, but a habit.”

Aristotle

Greek philosopher, scientist
(384–322 BC)

Just Surviving

A Hyde father discusses his emotional growth and its impact on his family:

Change was something I avoided my whole life. But my entire life has been lived through fear—fear of failure; fear of the unknown; fear of being alone. I wasn’t really living; I was just surviving. At Hyde I learned about unique potential where each of us is gifted with something unique. Since then I have been trying to see how far I can go rather than just avoiding my worst. I feel much happier and fulfilled now that I am living for a greater purpose.

I learned at an early age to hide my emotions from my controlling, constantly intrusive father. I was able to control my life and minimize the risk of getting hurt. I entered the medical profession and learned to bury emotions even further when faced on a daily basis with human tragedy. I also effectively shut out my loving wife and family, except for occasional outbursts of anger that I did not understand, and that caused me to withdraw even more.

Then our family found Hyde School. Through seminars, FLCs, and regional meetings, I was pushed to get in touch with my emotions, I started to feel a little, and to share some of my inner sadness with others. When my father died unexpectedly, I was able to listen to my heart and share my emotions, helping me deal with my loss. My feelings started to return, the walls are beginning to crumble; I’ve rediscovered a bit of myself, and the whole world is opening up.

We were a middle class family striving for success—hard working parents pushing their children to achieve, but with no time for anyone else. Community service was never on our agenda—modest charitable donations, but little actual giving of time and energy. But once we began to understand Hyde’s Brother’s Keeper philosophy, my wife and I began to reach out to others, and for the first time in my life, I did some real community service volunteering regularly at a local homeless shelter.

Then, like a bolt out of the blue, one son joined the Peace Corps, a second son and Hyde grad volunteered in a literacy program for disadvantaged kids, and my daughter currently at Hyde volunteered for Habitat for Humanity. Suddenly our entire family is inspiring each other to do more.

tor, said, “*If I have been able to see further, it is only because I stood on the shoulders of giants.*” In life we stand on the shoulders of our parents far more than we realize.

By recognizing the values, attitudes, and character our parents and families instilled in us, we can better assess our growth, while honoring their contribution. This will make us stronger individuals and also more sensitive to help we will need. It is nature’s plan that in addition to our own efforts, we learn to rely on others to realize our true best and our unique potential.

Parents often end up not fulfilling their own expectations in life because of unresolved childhood issues they carry.

If so, in some form they will pass those unresolved issues down to their children, in spite of their efforts not to do so. The best solution is for parents to rigorously deal with their childhood issues.

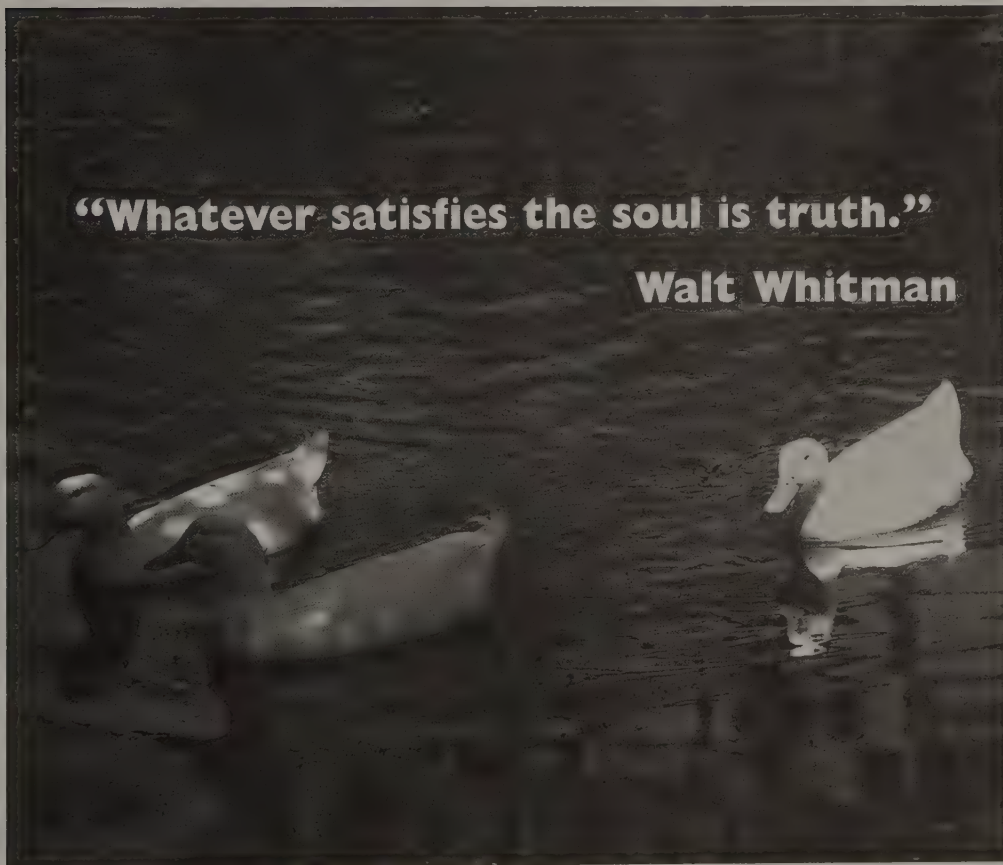
The development of our character requires a solid foundation of right habits, attitudes and emotional dispositions. It can be very difficult to *change* counterproductive ones; we shall see in Chapter 4 that a better way is to identify them, and then find ways to *transcend* them.

This begins our understanding of the “tools” of the Hyde process. In the next three chapters, we will learn how to utilize these “tools” in order to develop our character and unique potential in the realization of our destiny. ♦

“To accomplish great things, we must not only act, but also dream; not only plan, but also believe.”

Anatole France

French novelist and critic
(1844–1924)



“The mind is not
a vessel to be
filled but a fire to
be kindled.”

Plutarch

Greek philosopher, biographer,
priest (c. 46–120)

The Tools: Reflection & Review

Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.

1. In relationship to Hyde's Action-Reflection Learning Cycle, evaluate:
 - ◆ How well you are able to examine yourself and your growth;
 - ◆ How well you are able to share yourself and your growth with others; and
 - ◆ How well you put what you learn into practice in order to improve yourself and your growth.
2. Describe a time when you went “off-track” in your life and what you did about it. Describe a time you went through the motions-effort-excellence learning sequence.
3. Take a deep experience in your life like Joe's cliff experience and trace your head-heart-soul understandings. Share how such an experience affected you at the deeper heart and soul levels.
4. In terms of “Emotional Cleansing,” describe a painful experience where you were finally able to express the emotions involved and then move beyond them.
5. Describe one experience where your ego led you, and another when your conscience led you. Describe an experience where your conscience “outvoted” your ego.
6. Examine your habits and attitudes. Identify examples of good and bad habits, good and bad attitudes.
7. Thoughtfully step back and identify a good and unproductive emotional disposition, and then examine their consequences in your life.

The Process

Rigor—Synergy—Conscience

The Hyde process is built on three developmental concepts we call *Rigor*, *Synergy* and *Conscience*. Except for rigor as expressed in academic and military training, these concepts are largely unexplored by our present society, at least in a formal and explicit way. To illustrate:

America was founded on the principles of *liberty* and *equality*. The way America has honored the *liberty* part with our reverence for the individual has been an inspiration to the entire world. But even our strongest supporters would admit we have yet to understand and appreciate, much less honor, the *equality* part. Equality has sometimes had to be shoved down our throats, as our women's suffrage and civil rights movements remind us.

The Hyde process transcends traditional American education by teaching us to appreciate *equality* as a powerful and essential step in realizing our unique potential and destiny. Where traditional education may lead us to worship the Rambo who prevails single-handedly, Hyde teaches the superiority of the individual who achieves a higher best by being connected to others. This human connection or synergy enables us to find our deepest self and our conscience—the compass of our destiny.

The Hyde *Rigor-Synergy-Conscience* process is accomplished in three levels of growth that accumulate as we grow.

Hyde teaches the superiority of the individual who achieves a higher best by being connected to others.

“Life grants
nothing to us
mortals without
hard work.”

Horace

Roman poet and satirist
(65–8 BC)

The *rigor* level reflects our striving to reach our best growth. It drives us to make the discovery of our unique potential a priority in our lives, and places it above our free will, our desire to control and our desire to have life our own way. It drives us to discipline our inherent self-centeredness and our self-protection and self-gratification drives. It drives us to dedicate our lives to a sense of purpose.

The *synergy* level reflects our capacity to utilize the help of others to reach a higher best in ourselves. Others can see our best and our unique potential in ways we ourselves cannot. Further, synergy empowers us to help others as we have been helped, a major step in expressing our purpose in life and our destiny. We become open with others at a deep level, and they in turn feel they can be open about themselves with us.

The *conscience* level reflects the most advanced growth level, helping us develop our inner guidance system for life. *Rigor* helps us be our best selves;

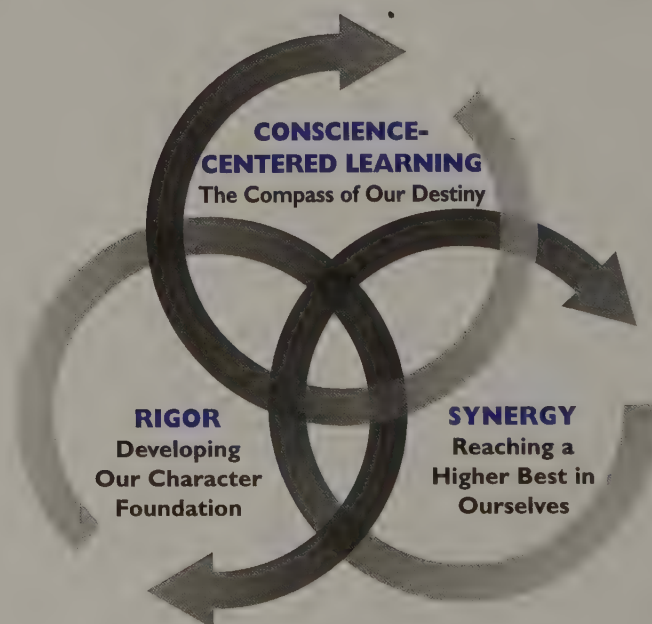
synergy exposes us to an even higher best and to an appreciation of the help of others; then *conscience* gives us the confidence to seek the truth wherever it may lead, and to do the right thing. *Conscience* empowers us not only to hear our deepest inner voice, but to follow its lead.

Rigor, synergy and conscience reflect developmental steps that operate in concert as we experience life.

LEVEL 1: RIGOR

Developing Our Character Foundation

We are not put on this earth to drift and dream. The value we place on *rigor* signifies the respect we have for ourselves and for our purpose in life. The decline and fall of the Roman Empire can be traced to the decline and fall of individual *rigor*. It should concern us that in our society today, *rigor* seems reserved for the military or serious academic work.



The Hyde Process

— ◆ —

A Hyde parent shares his growth experience:

Before Hyde, I was an absentee husband. I felt my important job entitled me to break commitments and avoid household responsibilities. I would emerge from work, issue marching orders, and return to my career. If my wife challenged me on this, she was just being selfish and controlling. Literally within moments of beginning Hyde, I knew the jig was up. I had been self-absorbed, disrespectful and a terrible role model. I had been consumed with my image and kept my demons hidden. My life had been unbalanced and unhealthy. As I started the Summer Challenge homework, I realized my attitude and behavior had to change. I eagerly took on the self-discipline of chores and cooking, family meetings, and mandatory fun. I kept my commitments and was always on time. And I opened up about my demons. In return, I had become one-half of a strong marriage with no absentees.

Rigor establishes the fundamentals of the character foundation, which begins in childhood under the leadership of the family. Two truths establish an important discipline for all Hyde parents:

- ◆ *In character development, parents are the primary teachers and the home is the primary classroom.* The success of the student at Hyde primarily depends upon how well the parent comes to understand and teach the process, and how well the process is practiced in the family and home.
- ◆ *Character is primarily taught by example.* Overall success primarily depends upon how well Hyde parents and teachers internalize the Hyde process both personally and as a parent. You teach it by example.

Hyde parents and teachers continually ask: How am I applying the Hyde

process in my own life? In my parenting? In my family?

The *rigor* stage is highlighted by three essential Hyde ethics: *Delayed Gratification*; *Never Lie*, *Never Quit*; and *Curiosity*.

Delayed Gratification: The Marshmallow Test

The crucial importance of teaching children delayed gratification in the development of character was resoundingly confirmed by “the marshmallow test,” conducted by Stanford University in the 1960s. A group of four-year-olds was given the choice of one marshmallow now, or two marshmallows later—if they would wait until the researcher conducting the experiment finished an “errand.”

Dr. Daniel Goleman writes about this remarkable experiment in his book *Emotional Intelligence*:

“I’m a great believer in luck, and I find the harder I work the more I have of it.”

Thomas Jefferson

American president, statesman,
architect (1743–1826)

“It is the nature of desire not to be satisfied, and most men live only for the gratification of it.”

Aristotle

Greek philosopher, scientist
(384–322 BC)

The Marshmallow Test

Some four-year-olds were able to wait what must surely have seemed an endless fifteen or twenty minutes for the experimenter to return. To sustain themselves in their struggle they covered their eyes so they wouldn't have to stare at temptation, or rested their heads in their arms, talked to themselves, sang, played games with their hands and feet, even tried to go to sleep. These plucky preschoolers got the two-marshmallow reward. But others, more impulsive, grabbed the one marshmallow, almost always within seconds of the experimenter's leaving the room on his 'errand.'

The diagnostic power of how this moment of impulse was handled became clear some twelve to fourteen years later, when these same children were tracked down as adolescents. The emotional and social difference between the grab-the-marshmallow preschoolers and their gratification-delaying peers was dramatic.

Those who resisted temptation at four were now, as adolescents, more socially competent, personally effective, self-assertive, and better able to cope with the frustrations of life. They were less likely to go to pieces, freeze, or regress under stress, or become rattled and disorganized when pressured; they embraced challenges and pursued them instead of giving up even in the face of difficulties; they were self-reliant and confident, trustworthy and dependable; and they took initiative and plunged into projects. And, more than a decade later, they were still able to delay gratification in pursuit of their goals.

The third or so who grabbed the marshmallow, however, tended to have fewer of these qualities, and shared instead a relatively more troubled psychological portrait. In adolescence they were more likely to be seen as shying away from social contacts; to be stubborn and indecisive; to be easily upset by frustrations; to think of themselves as 'bad' or unworthy; to regress or become immobilized by stress; to be mistrustful and resentful about not 'getting enough; to be prone to envy and jealousy; to overreact to irritations with a sharp temper, so provoking arguments and fights. And, after all these years, they were still unable to put off gratification...

Even more surprisingly, when the tested children were evaluated again as they were finishing high school, those who had waited patiently at four were far superior as students to those who had acted on whim. According to their parents' evaluations, they were more academically competent: better able to put their ideas into words, to use and respond to reason, to concentrate, to make plans and follow through with them, and more eager to learn. Most astonishingly, they had dramatically higher scores on their SAT tests. The third of the children who at four had grabbed for the marshmallow most eagerly had an average verbal score of 524 and quantitative (or 'math') score of 528; the third who waited longest had average scores of 610 and 652, respectively—a 210-point difference in total score.

—Daniel Goleman, *Emotional Intelligence*⁴

This study makes it clear that the parents of the “waiters” had already begun to teach their children at age four how to transcend their animal instincts, and that the parents of the “grabbers” had not.

Students who will lie under pressure create a public self alien to their true spirit, and thus in time render their private and true selves an ineffective force in their lives.

Study the observation of the “waiters” when they became adolescents—socially competent...self-reliant and confident...more academically confident...etc. We see the development of their deeper intellectual, emotional and spiritual resources and, as they are able to transcend their lesser animal instincts, the beginning of their higher human self.

I have asked Hyde students (and their parents) how they might have reacted to the marshmallow test at age four. More than 2/3 of them agree they would have grabbed the marshmallow—typical for kids who haven’t been effectively trained in delaying their wants in order to achieve their high expectations. Hyde families all have high expectations, yet most of them were failing to teach their children this vital capacity needed to fulfill them.

So a major task should be teaching students how to delay gratification. Self-discipline is a major part of the Hyde program—homework, chores, order,

dress, timeliness, manners, respect, responsibilities, etc. We cannot effectively do this without a dedicated effort by Hyde parents to model it for their children and then to practice it at home.

The entire Hyde program is about delaying gratification—preparing for your future rather than having life the way you want it, and trying to accomplish this personal development in a relatively short period of time.

Few parents today have taught their children the depth of self discipline needed to help them realize their higher expectations in life. Parents should realize this need, and significantly step up their own delayed gratification efforts at home as a means to support their children’s success in the Hyde process and in life.

Never Lie-Never Quit

Another difficult preparation for incoming students is Hyde’s *Never lie-Never quit* ethic. Because of the gap that has existed between their expectations and their actual performance, (both academically and personally,) incoming students have often developed bad habits, in particular, lying and quitting.

Students who will lie under pressure create a public self alien to their true spirit, and thus in time render their private and true selves an ineffective force in their lives.

Adolescents have some crucial growth to accomplish; lying short-circuits their most powerful inner resources to experience this growth.

It is absolutely essential that Hyde students learn to take full responsibility for their actions and words. This enables them to focus on their true

“He who permits himself to tell a lie once, finds it much easier to do it a second time.”

Thomas Jefferson

American president, statesman,
architect (1743–1826)

“Our greatest glory is not in never falling, but in rising every time we fall.”

Confucius

Chinese spiritual teacher and leader (c. 551–479 BC)

One Hyde student shares the impact of his conscience:

I was sweating bullets on my algebra test, and my eyes started to wander. ‘No, I won’t do it,’ I said. But gradually I glanced over and quickly wrote the answer down, just as quickly sealing my fate. The months went by and I became numb to the guilt my conscience laid on me. Finally I took a deep breath, knocked on Mr. L’s door, hoping he wasn’t there. Dammit! He told me to come in. I told him and a huge burden was lifted off my shoulders.

selves, to fully internalize right from wrong and to gain a deep sense of confidence in how they deal with the challenges of life. In time they will develop a powerful sense of integrity that will allow them to hear and be guided by conscience.

As children, our egos are allowed to play around with truth and reality; adults encourage us to believe in Santa Claus, the tooth fairy, etc. This latitude with the truth is needed to help us see our lives and ourselves in a larger perspective. Sometimes it helps us to test life beyond what we think is reality.

But in adolescence we must differentiate between “daydreams” and the development of potentially damaging self-deceptions and outright lies. A Hyde student describes this vital step:

I had been very dishonest my first year at Hyde, and while something deep down within me told me being dishonest was wrong, I was not sure why I necessarily had to be honest. There was no motivation in my life to be honest.

“One day, my eye caught a sign that read, ‘The truth will set you

free, but first it will make you miserable.’ I realized right then why I wanted to be honest—I wanted to be free. Free from a life I was constantly dissatisfied with, and free from the wrong path I’d been on.

“From that point on, I have always asked, ‘How free am I?’ And to find the answer, I look at how honest I am.

Note the clarity and depth with which this student is beginning to deal with his inner self. Clearly this experience signals that his higher human self-transcendence is in process.

They need a belief in themselves that they will always finish what they start.

Students who allow themselves to quit create a similar problem for their growth. Quitting gives in to their lesser instincts, and begins to reinforce a more comfortable self that will deny them critical growth experiences.

It is essential that Hyde students do not allow their own feelings of fear, discomfort, or lack of confidence to con-

trol or influence how they deal with challenges. They need a belief in themselves that they will always finish what they start. In time this attitude will empower them to realize deeper potentials, and allow them to do things they never believed possible—as long as they don't quit on themselves.

Curiosity is the foundation for the most powerful human motivation of all, self-discovery.

Society today generally does a poor job in helping growing children confront lying and quitting attitudes; we have created a society that values achievement more than growth. Hyde values growth over achievement. Once parents understand why this ethic is fundamental, they can initiate a more meaningful *never lie-never quit* ethic in their own lives and homes.

Further, if we parents look hard enough, we can find areas where we should be more honest, or where we need more courage. It is the example of the changes we make in ourselves that will most powerfully influence our children's growth.

One important area is our emotional dishonesty—saying one thing while feeling another. I remember telling my son, “I don't care how well you do, as long as it's your best.” Then I realized if he did his best but didn't get good grades, or get into a good college, etc., inwardly I would be disappointed, no matter what I said to him. That's emotional dishonesty.

It took me some time, but I eventually confronted this dishonesty in myself and learned to truly respect the best in my children. Today I see how much that has contributed to their genuine self-confidence in life.

The Curiosity Ethic

Finally, in addition to the *Delayed Gratification* and *Never Lie-Never Quit* ethics, we need to add a *Curiosity* ethic as one of our growth fundamentals.

We will later discuss more about *Curiosity* as one of Hyde's Five Words of character, and the first step of Hyde's Pathway to Excellence. But curiosity here is simply a vital ethic we must continually practice.

Curiosity is the foundation for the most powerful human motivation of all, self-discovery: *Who am I? Where am I going with my life? What do I need to get there?*

We must maintain a high sense of curiosity in order to grow. Sometimes when we don't understand something, we don't ask for fear of looking stupid. Sometimes we'd like to know people better, or ask why they did such-and-such, but we don't for fear of what they might think about us; the why-we-don't-ask list is endless.

Since the growth of children will naturally be stunted to some degree by their self-protection and self-gratification animal instincts, it is up to us as parents and teachers to find ways to challenge them with new experiences, new activities, new responsibilities, travel; etc. What they actually learn is less important than the rate of growth it will help them maintain.

These three ethics complete the *Rigor* stage of growth, which we will

“Winners never quit and quitters never win.”

Vince Lombardi

American football coach
(1913–70)

“Only the curious will learn and only the resolute overcome the obstacles of learning.”

Eugene S. Wilson

Contemporary
American educator

continue throughout our Hyde *Rigor-Synergy-Conscience* continuum.

The emphasis in the next stage is on synergy.

LEVEL 2: SYNERGY

Reaching a Higher Best In Ourselves

Synergy is: $1+1=3$. Your energy plus my energy creates an additional energy.

A vital force in human development, synergy is the most undeveloped child-rearing resource in America today. Others can see our best and our unique potential in ways we ourselves cannot. By learning to share our growth with others, we are able to find a higher best in ourselves.

Our survival and self-gratification animal instincts are powerful. Consider our many addictions today—alcohol, drugs, tobacco, sex, food, power, shopping, etc. Consider how our deeper emotional dispositions can control our attitudes and behavior. Consider that we are all creatures of habit. Realize the

great challenge we face in trying to control our *animal self* in order to live a responsible life.

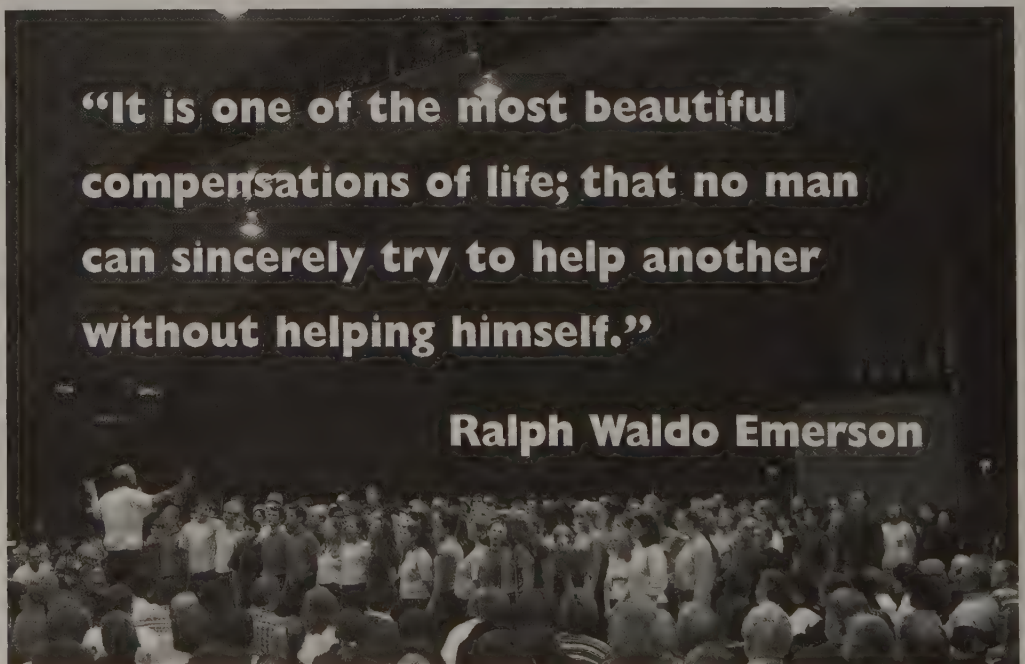
But control will seldom solve the problem we have with our animal instincts. They will always be a part of us, and we need them. What we must learn to do is utilize our deeper human resources to *transcend* them in our quest to fulfill our destiny in life.

Others can see our best and our unique potential in ways we ourselves cannot.

For a prime example, take the alcoholic who, struggling with his addiction, finally realizes he is unable to “control” his drinking. So he tries to quit completely, but finds willpower fails him. Then in desperation, he joins *Alcoholics Anonymous*, and amazingly solves his problem through the help of others.

“It is one of the most beautiful compensations of life; that no man can sincerely try to help another without helping himself.”

Ralph Waldo Emerson



This demonstrates the power of synergy—*together we create an additional energy*, expressed in the deeper human quality of concern for others: We both want to quit drinking; we need each other's willpower to stay sober.

Control will seldom solve the problem we have with our animal instincts. They will always be a part of us, and we need them. What we must learn to do is utilize our deeper human resources to transcend them.

Synergy and concern—and other qualities of character—are powerful means to transcend our lesser animal self. By continual practice, the alcoholic ultimately develops a new life vastly superior to his alcoholic one. In essence, he never does control or solve his drinking problem; he simply transcends it.

Bill W., the founder of *Alcoholics Anonymous*, should be credited with discovering the power of synergy in human development. Like other alcoholics in his time, Bill struggled mightily and unsuccessfully to cure his addiction. Dedicated clergy, doctors and psychiatrists shared his frustration of unsuccessfully helping alcoholics solve what is now termed a disease.⁵

Finally, in the darkest moments of his struggle to recover from alcoholism, Bill had a creative moment when he convinced AA co-founder Dr. Bob that together they had the strength to col-

lectively solve their alcohol problem. Reluctantly, Dr. Bob agreed to try, and AA was born.

Today AA synergy is comparable to the effectiveness of the Salk vaccine in offering a sure-fire solution to alcoholics who truly commit to recovery. AA's success has spawned countless other self-help programs that utilize the power of synergy to solve various problems.

Yet even today the harnessing of synergy seems restricted to dealing with "problems," as if something has to be wrong before it can be formally applied. While there are increasingly terms like "teamwork," "alliance," "collaboration," etc., that imply the value and power of synergy, synergy is yet to be formally associated with the concept of excellence in human development or in education.

But synergy, along with our own personal commitment to excellence, is what powers the Hyde process. Our animal instincts and our egos help form habits, attitudes and emotional dispositions that may be counterproductive to our character growth. Synergy can inspire our deeper intellectual, emotional and spiritual resources to transcend them.

LEVEL 3: CONSCIENCE-CENTERED LEARNING

The Compass of Our Destiny

Conscience-centered learning is the most advanced level in the Hyde process. It completes animal self to higher human self-transformation in which we develop our deeper intellectual, emotional and spiritual resources, enabling us to hear our conscience and follow its dictates and direction.

"Something that has always puzzled me all my life is why, when I am in special need of help, the good deed is usually done by somebody on whom I have no claim."

William Feather

American writer, publisher
(1889–1981)

“Every man ought to be inquisitive throughout every hour of his great adventure down to the day when he shall no longer cast a shadow in the sun. For if he dies without a question in his heart, what excuse is there for his continuance?”

Frank Moore Colby

American editor, essayist
(1865–1925)

This advanced learning level requires us to learn to distinguish between our inner voices of *ego* and *conscience*. Our ego begins to form virtually at birth, programming our responses in life. For example, we learn to react to praise with feelings of joy and perhaps a smile, while criticism leads to hurt and possibly crying. In essence, our ego is often rooted in our initial animal instincts of self-protection, self-gratification and self-centeredness.

But in our teen years, our character development begins in earnest, which gives us the capability of transcending our animal selves, and opens us to the deeper and more powerful voice of conscience.

Thus teenagers often feel beset with two voices, one continuing to urge the pursuit of our more primitive wants, the newer softer voice counseling truth and a larger purpose. How well teenagers are able to distinguish the two voices measures their *intellectual character*, and how well their actions follow conscience—the compass of our destiny—measures their *moral character* (more on this in Chapter 5).

Our rigor and synergy stages of development have prepared us for this deeper *Conscience-Centered Learning* stage.

- ◆ Our *Delayed gratification* ethic has enabled us to transcend our initial self-protection and self-gratification instincts in order to develop our deeper potentials and our character.
- ◆ Our *Never lie-Never quit* ethic has enabled our deeper inner selves and our unique potential to lead our lives.
- ◆ Our *Curiosity* ethic has enabled us to focus on the three basic ques-

tions: *Who am I? Where am I going? What do I need to get there?*

- ◆ *Synergy* has enabled us to transcend our inherent self-centeredness by learning how to utilize the help of others, and then to help others as we have been helped.
- ◆ In addressing our *habits, attitudes, and emotional dispositions*, we have reaffirmed those family and childhood experiences that enhance the development of our deeper selves, while transcending our counter productive ones.

Now the Five Principles and the Five Words further empower our conscience-based learning.

Hyde's Five Principles: The Foundation of the Hyde Community

Earlier we learned that the Hyde process is energized by The Action-Reflection Learning Cycle: We challenge ourselves with actions and experiences that draw out our character and deeper potentials. Then we employ activities that help us reflect on our actions to gain a new sense of identity, which we then put into action in order to repeat the learning cycle. Clearly we can do this best by creating a Hyde community of individuals who are also committed to realizing their unique destiny.

Practicing the Five Principles creates such a community; its character culture stimulates the powerful synergy that drives the Hyde process.

Here is how it works:

- 1. Destiny** Each of us is gifted with a unique potential that defines our destiny.

It is easy for us to be distracted by our experiences in life and to become preoccupied with our own issues and concerns. The Destiny principle reminds us of the larger purpose in our lives. Our joint commitment to Destiny unites us as a community.

2. Humility We believe in a power and a purpose beyond ourselves.

Humility moves us beyond our inherent self-centeredness and keeps us focused on our larger purpose and destiny in life. Our humility and our acceptance of synergy as “*a power and a purpose beyond ourselves*,” lead us to use the synergy created by others and to help others as we have been helped.

3. Conscience We attain our best through character and conscience.

By continually focusing on the development of character and the leadership of conscience, we ensure that we will experience our best growth. This discipline helps us transcend to our higher human self. Our commitment to conscience provides leadership for our Hyde community, and contributes to our group conscience.

4. Truth Truth is our primary guide.

Whatever we may believe about a higher power, truth is clearly “a power and a purpose beyond ourselves.” Therefore our commitment to and reverence for truth express our humility and our sense of purpose in life. By continually expressing the truth of our lives to others in the Hyde community, we ensure that our conscience and not our-

selves governs our life. Our joint commitment to the truth creates the deep bond of trust in the Hyde community.

5. Brother's Keeper We help each other achieve our best.

Our commitment to the best in others is our ultimate contribution. At Hyde, we will always place our belief in the best in others above our relationships and friendships with them. We were meant to help others and be helped by others in life; our expressions of Brother's Keeper become a primary means to reveal our unique potential, our purpose in life, and ultimately our destiny.

Our joint commitment to Brother's Keeper elevates the Hyde community to one of the most important growth resources in our lives.

The Five Principles are “we” efforts that we synergistically do in concert with others.

The Five Words are “I” efforts that form *The Pathway to Excellence* for the development of character.

Hyde's Five Words: The Pathway of Excellence

We discovered the Five Words—Curiosity, Courage, Concern, Leadership and Integrity—are developed sequentially, in a *Pathway of Excellence* leading us through a continuum of character development.

1. Curiosity I am responsible for my learning.

Our Curiosity puts the Pathway into motion. We continually seek to answer the three basic questions, *Who am I? Where am I going? What do I need to get there?* We seek to

“The truth will set you free, but first it will make you miserable.”

James Garfield

20th US president; assassinated in office (1831–81)

“We need to be willing to let our intuition guide us, and then be willing to follow that guidance directly and fearlessly.”

Shakti Gawain

Contemporary American
author, speaker

understand society and the world as a means to realize our unique potential and purpose in life. We continually seek our true best.

We seek to realize our deeper intellectual, emotional and spiritual resources and our character. We seek to address those habits, attitudes and emotional dispositions that may resist and even retard our best growth. We seek the leadership of our conscience and our unique destiny.

We seek the help and synergy of others to realize an even higher best in ourselves. We seek the desire and the commitment to help them realize their own best and their destiny, a vital capacity in us that begins to express our own purpose in life.

2. Courage I learn the most about myself by facing challenges.

We learn to put our growth needs above our wants. We do not allow

fear to control us, and we risk vulnerability as a means to transcend our self-protection instinct. We learn to appreciate delayed gratification and sacrifice as a means to transcend our self-gratification instinct. We learn to focus on the needs of others and society as a means to transcend our inherent self-centeredness.

We seek continual growth that will overwhelm complacency. We seek new experiences and challenges to realize our unique potential and to develop a genuine confidence in ourselves, not just in what we can do. We learn to accept obstacles as new opportunities for growth. We learn to appreciate failure as well as success as a valuable learning experience.

We become willing to follow the truth wherever it may lead and then to do the right thing. Our willingness to challenge the unknown and to risk

One Hyde parent shares his learning about leadership:

I was in my son's dorm room during Family Weekend and he was telling his roommate that he had been accepted into Junior Scholars but that the committee later rejected him. They said he was not "hungry enough" for the program and was not exhibiting the leadership that would be required. My son's roommate responded, "Good. Leaders must have integrity and I sometimes question yours. I can't respect or trust you all of the time—like when you watch movies on your lap-top after lights out." My son accepted this without flinching.

I have learned that leaders can't just go through the motions of "leading." They must be respected or else they are fooling others just as they are fooling themselves. Hyde doesn't require perfection. Hyde requires the "best" that a kid can offer, without shortcuts. It has asked the same from me as a parent. That is why I am back in college to pursue a career in teaching (with Hyde methods) and have stopped even casual drinking. I cannot ask the best of my kids unless I start giving my best.

One Hyde student discusses his motivation to change:

A particular example of Brother's Keeper changed my attitude. I was not close to going after my best and I didn't care. Then a good friend told me he was going to make a change in his life and he wanted me to do it with him. This meant a lot to me because we were getting into lots of trouble together. His genuine concern made me decide to get honest and make a step toward going after my best. It was a defining moment for me at Hyde.

uncertainty becomes a vital capacity in us to help us realize our unique destiny.

3. Concern I need a challenging and supportive community to develop my character.

We seek opportunities to share our growth with others, who can see our best and our unique potential in ways we ourselves cannot. We develop a humility that encourages others to share their true thoughts and feelings about us with us. We learn to appreciate what they see more clearly in us than we see in ourselves, and to put their synergistic help into action.

In our reaching out to others, we enable ourselves to transcend our lesser self-protection instincts and the damaging isolation it can create. In its place, we learn the deeper values of synergy, empathy, compassion and intimacy. We are able to develop the more human side of our personality.

4. Leadership I am a leader by asking the best of myself and others.

In developing our concern, we have empowered ourselves to help others

as we have been helped, which begins our leadership. The empathy and compassion we have developed allow us to see the best and the unique potential of others in ways they themselves cannot, further empowering us to provide others with synergistic help.

We begin to be able to transcend our own wants and needs, and to understand ourselves and life at a deeper level. We begin to perceive the needs of groups, organizations and society at a deeper level as well, and we become able to contribute to their well-being and improvement. We become more of a giver than a taker, and in the process become a leader.

This important step in our growth calls upon deeper intellectual, emotional and spiritual resources in us, and begins to express our larger purpose in life. Our giving reveals our unique potential, and strengthens our relationship with conscience.

5. Integrity I am gifted with a unique potential. Conscience is my guide in discovering it.

“Our deeds
determine us, as
much as we
determine our
deeds.”

George Eliot

Mary Ann Evans,
British writer (1819–80)



A Hyde parent struggles on the high ropes course.

Our curiosity, courage, concern and leadership have called upon and utilized our deeper intellectual, emotional and spiritual resources. We are gaining a better sense of who we are, where we are going, and what we need to get there. We have seen ourselves effectively express our own best and help others express their best.

Our giving reveals our unique potential, and strengthens our relationship with conscience.

In our openness and honesty, we have created a consistency between

our public and private selves; we are to others what we are to our deepest self. We have developed an integrity that expresses our self-confidence, our spirit and enthusiasm for life, and our sense of purpose.

We have expressed enough of our unique potential to begin to trust and believe in it, and we become willing to give up control of our life in order to become whatever our unique potential says we are. We have recognized our conscience, and we are prepared to follow the dictates of our conscience.

We will continue to practice the Five Principles and the Five Words throughout our lives. We may not always understand our unique potential and the path of our unique destiny, but the principles and the words will always lead us in the right direction.

Conscience-Centered Learning completes our transformation into our higher human self. It inspires us to seek the truth wherever it may lead and to recognize and do the right thing. It introduces us to a treasure chest of deeper and more spiritual resources:

- ◆ A *sense of purpose* and an *enthusiasm* for life and learning;
- ◆ A depth of *faith* that elevates our courage to a new level;
- ◆ A genuine *confidence* in ourselves and our unique potential;
- ◆ An active *concern* for the welfare of others and commitment to their best;
- ◆ A deep *trust* in the leadership of conscience and in spiritual guidance.

As I look back on my own life, I can appreciate my struggle to believe in conscience and in a power beyond myself. As a kid, I resisted religious training as indoctrination and considered myself an agnostic. I felt cursed having a conscience, feeling it inhibited my life. But I did have one powerful spiritual experience as a kid that has always stayed with me.

At 13, I had an inferiority complex, which made me a coward—backing down from bullies, afraid to tackle in football, etc. I was miserable. One night after my stepfather had been unfair to me, I felt if I didn't finally stand up for myself, I might never do it.

So I resolved to ask my blood father if I could come and live with him. I wasn't playing games; I didn't want to leave, but I knew I had to begin to stand up for myself.

Once I took out the paper and wrote, *Dear Dad*, reality hit me.

**In our openness and honesty,
we have created a
consistency between our
public and private selves; we
are to others what we are to
our deepest self.**

I faced the fact that my blood father didn't want me. And it would mean leaving my mother, the core of my growth, and even my stepfather, who in spite of the unfairness, was playing a vital role in my growth. I felt helpless, and in tears, I said to myself, *I'm just a little kid, and I can't even*

stand up for myself. I started crying.

Suddenly a spiritual presence entered the room, saying, *But you did stand up for yourself, and you realized it was best for you to stay here.*

Knowing my mind, for a moment I thought maybe I dreamed all this up. But it was too powerful a scene, and as crazy as the logic of the message, it did seem to make sense at a deeper level within me.

It didn't happen over night, but I did begin to stand up for myself, and today I have a solid confidence in my courage—the foundation of individuality.

This was the first of three such spiritual experiences in my life.

The second was that night of uncertainty at Berwick Academy I wrote about when the spiritual voice said it was up to me to find a better way for American kids—which led to the founding of Hyde School. The third proved to be the biggest challenge—letting go of my wife's alcoholism—which I will address in Chapter 7.

In all three cases the logic of the message transcended my own understanding, and in each case it turned out to be true. These three spiritual experiences help convince me that all we are expected to do in life is our best, and if we ever truly need more help than that, we will get it.

We have now begun to understand how the Hyde process works, which is accomplished along the Action-Reflection Learning Cycle. In the next chapter, we will learn how to apply this learning cycle to the Hyde academic program. ♦

“Learn to get in touch with the silence in yourself and know that everything in this life has a purpose.”

**Elisabeth
Kübler-Ross**

Contemporary
American-Swiss psychiatrist

“No passion so effectively robs the mind of all its powers of acting and reasoning as fear.”

Edmund Burke

Irish-born British statesman
(1729–97)

The Process: Reflection & Review

Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.

1. Determine how you would have handled “the marshmallow test” at age four. Evaluate where you have effectively internalized delayed gratification and where you have not.
2. Evaluate where your honesty is solid and where it needs to be improved. Specifically address emotional dishonesty in yourself.
3. Evaluate where your never-quit resolve is solid and where it needs to be improved. Specifically address areas in your life that you avoid because of fear.
4. Evaluate where your curiosity is strong and where it needs to be improved. Specifically address your self-discipline in learning.
5. Evaluate how well you have utilized the power of synergy in your life, and what you need to do to gain more of it.
6. Evaluate yourself in terms of the Five Words and the Five Principles. Specifically acknowledge your strengths and what and/or how you need to improve in all ten areas.
7. Recognize the deeper and more spiritual potentials you have developed and what you need to improve.

Hyde Academics

The Purpose

The five academic core subjects—English, Math, History, Science and Foreign Language—have been the foundation of schooling for centuries. They have distinguished the learned person, the aristocrat, the gentleman, the lady and the professional. The mastery of this curriculum has denoted one's enlightenment and culture, thus elevating an individual from the masses.

But the American commitment to equality and democracy challenged this elite nature of education.

To reaffirm our belief in the dignity and worth of all individuals, we sought to fully educate every American. The American public school became our great hope to bring to every child the enlightenment and culture that societies had previously reserved for a chosen few.

Yet today, a pervasive inequality abounds in our educational system. While the American university is acknowledged as the world's best, our public schools lag far behind other developed nations. In America's great cities, for example, most children go into life with no more than an eighth-grade education.

Given our new computer and information age, this inherent inequality of opportunity widens the gap of "haves" and "have-nots," not unlike the societal gaps that led to the French and Russian Revolutions. And this widening further contributes to ever-higher-risk problems, such as alienation, violence, drugs and despair in America.

"Develop a passion for learning. If you do, you will never cease to grow."

Anthony J. D'Angelo

Contemporary inspirational speaker

“What each must seek in his life never was on land or sea. It is something out of his own unique potentiality for experience, something that never has been and never could have been experienced by anyone else.”

Joseph Campbell

American scholar, author
(1904–87)

I believe, and my decades of experience with character education and the Hyde process confirm for me, that this troubling state of affairs is rooted in the inherent elitism of this country’s ancient educational system.

This system was never right for America. The teaching of academic subjects today is not much different from how they were taught centuries ago to just the chosen few.

In earlier times, students generally came from academically or financially advantaged families; so the teaching of subjects assumed this inherent preparation of students—as it still does today.

Today, students who don’t come from academically oriented homes—or who aren’t born with academically oriented minds—are immediately disadvantaged, and unless their parents have the money to buy additional academic help, these students will find our present schools an uphill battle.

This inherent inequality ultimately penalizes all students.

Two explorations should work in concert: Understanding life helps to reveal ourselves; and understanding ourselves helps to reveal our larger purpose.

By unwittingly making the *achievement* of knowledge the goal, education has become a superficial means to get the grade, get into college, or get a diploma. This achievement emphasis turns education into a horse race, teaching students to compete with each other rather than help each other, and leading them to value what they

know, rather than who they are.

So it undermines the primary purpose of education to “Know Thyself,” as championed by the ancient Greeks, and the quest to answer the three fundamental questions of true growth: Who am I? Where am I going with my life? What do I need to get there?

We at Hyde believe a strong academic background is an essential building block in the development of one’s unique potential and destiny. We further believe that every student is capable of achieving academic excellence designed to facilitate the fulfillment of unique potential and the individual’s larger purpose in life.

The Purpose of Academics at Hyde

The purpose of the traditional curriculum is to teach students academic skills and knowledge for life; the purpose of the Hyde curriculum is to help each student develop a broad personal understanding that will ultimately lead to the fulfillment of his or her unique potential and destiny.

The Hyde educational process is centered on the belief that each of us has been gifted with a unique potential that defines a destiny. Hyde further believes we are all endowed with a *conscience*, which serves as the compass of that destiny. As each of us develops our intellectual, emotional and spiritual resources, we slowly empower ourselves to listen to and act upon that conscience.

Destiny reflects our larger purpose in life, and *Unique Potential* represents our innate ability to fulfill it. In essence then, we are faced with two major lifetime explorations:

A Hyde student described his involvement with his senior government class:

Mr. H teaches us we will not understand the government and its importance until we understand what self-governance is all about. When I walk into his class I am prepared to feel intense about what I am going to learn. He makes each of us feel we can actually do something in our futures to make a change. His knowledge and dedication inspires seniors to have a vision for themselves and others in life.

- ◆ **To understand life and the universe** so we can realize what our own contribution is supposed to be (destiny); and
- ◆ **To understand ourselves and our deeper resources** so we can realize how to make that contribution (unique potential).

These two explorations should work in concert: Understanding life helps to reveal ourselves; and understanding ourselves helps to reveal our larger purpose. But contrary to traditional education, Hyde emphasizes that both these inner and outer explorations are to be done together.

Further, we at Hyde believe a strong academic foundation is essential to freeing students from the inherent limitations of their particular backgrounds and environments, thus helping them take the largest possible view of both themselves and life.

For example, a child may lose confidence because of bullying peers or overly critical parents, and thus become caught in a negative *action-reflection learning cycle*: these “put down” actions lead the child to gain a poor sense of identity, which the child puts into action with poor results, leading to a further

deflated ego and sense of identity.

Academics could serve as an intervention to this downward learning cycle. They can elevate the child’s vision of oneself and the world—like identifying with a hero in literature, or being inspired by a sense of a larger purpose within, for example, a piece of music or a difficult math problem. Academics can help youngsters look more deeply at themselves and life, and thus lead them to create more productive learning cycles.

Academics can assist in our transformations in life. English and Math give us the personal tools to understand and express our unique potential; History and Science reveal the human and natural environments in which our destiny will take place, and Foreign Language helps us transcend our specific culture to see our unique potential and destiny in a larger context.

Looking more closely at these academic disciplines, we see:

- ◆ **English** provides us with a deeper understanding of the thoughts and feelings of others, which often draws from us a clearer sense of ourselves. This identification process, together with the disciplined communication skills English demands of us, allow

“The important thing in science is not so much to obtain new facts as to discover new ways of thinking about them.”

Sir William
H. Bragg

British scientist, (1862–1942)

“History is a vision of God’s creation on the move.”

Arnold Toynbee

English historian, author
(1889–1975)

Here’s how one student sees Hyde academics at their best:

This is what I noted in great teaching at Hyde: confidence; appreciation for your students; insight; pushing students further than they think they can go; teaching students things they could never think of on their own; passion about your subject.

us to contribute to the growth of others, which then becomes a vital means for our own growth.

The process of writing in particular can help teach us to understand and express our conscience, and give us insight into our own unique potential.

- ◆ **Mathematics**, often called “the purest form of logic known to man,” helps us organize and sharpen our thinking skills. It is a discipline that leads us to confront our biases and misperceptions, and thus more clearly develop and understand our ideas and beliefs.

The theory of numbers develops our ability to grasp complexities, and thus contributes to our *leadership* capabilities.

- ◆ **Science** provides us with an in-depth look at how the process of life actually works and the basic truths that govern the earth and the universe, thus providing the physical framework in which our destinies will be expressed.

The scientific method of exploration teaches us the process of thoughtful inquiry and judgment.

- ◆ **History** allows us to study the patterns of how societies and individuals have expressed their collective destinies to create civilization. This panorama provides the global frame-

work to express our own purpose in life.

- ◆ **Government** teaches us about our responsibilities to community; U. S. History helps us become part of the great American experiment committed to the dignity and worth of all individuals.

- ◆ **Foreign Language** offers us a deeper understanding of the world’s cultural diversity, and insight into a culture different from our own.

Foreign language provides us the opportunity to step outside of our own culture and experience how others see themselves and the world.

- ◆ **The Arts:** Painting, sculpting, studio and performing arts allow us to more emotionally and spiritually connect with others and the world, and to express our deeper selves to them.

The Arts also provide us with deeper actions and reflections that go beyond our usual learning cycles.

The Focus of Hyde Academics

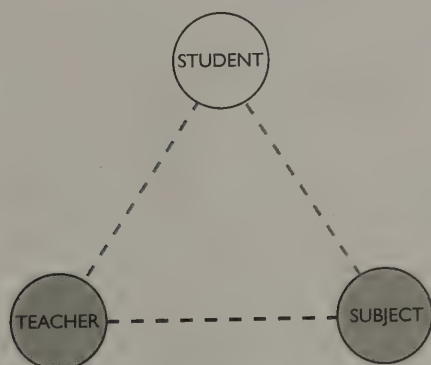
Our focus on unique potential transforms the entire learning process, creating new roles for the subject, student and teacher alike. If we imagine teacher, subject and student as three vertices of a learning triangle, then the base of the traditional triangle is teacher-subject, which

then determines the third vertex: the student. However the base of the Hyde triangle is *teacher-student*, which then determines the third vertex: the subject.

The Hyde focus is fluid, with the teacher continually trying to connect the subject to the unique potential of the student.

In essence, the Hyde partnership becomes teacher-student, instead of the traditional teacher-subject. These fundamental changes then occur:

- ◆ The educational focus shifts from subject to student. Traditionally, the subject is primarily learned in order to graduate, get into college, or get a job. The Hyde subject is primarily learned as a vehicle to develop the unique potential of the student.
- ◆ The teacher becomes more coach than professor. The traditional teacher tries to draw the student into the subject. The Hyde teacher tries to draw the subject into the personal development of the student.



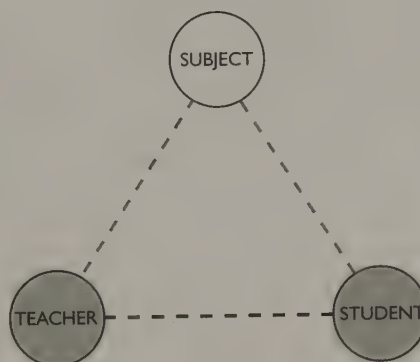
The Traditional Educational Partnership

- ◆ The student becomes more initiator than follower. The traditional student simply has to meet set standards of achievement. Regardless of achievement, the Hyde student must continually demonstrate best effort and attitude as well as competency.

This comparison reveals traditional education as a very rigid structure, controlled primarily by the subject and the teacher's interpretation or understanding of it. The Hyde focus is fluid, with the teacher continually trying to connect the subject to the unique potential of the student.

Hyde teaching not only builds on the deeper self-discovery motivation in students, its fluidity also better fits students' varied talents and learning styles. It also draws out the deeper personal skills within the teacher.

Studies based on The Myers-Briggs personality type indicators project that nearly 90% of all of us have learning styles centered far more on dealing with people or action than with academic abstractions. Indeed, Dr. Howard Gardner of Harvard University has identified eight distinct human intelligences,⁶ only two of which directly foster traditional academic achievement.



The HYDE Educational Partnership

“I think, at a child's birth, if a mother could ask a fairy godmother to endow it with the most useful gift, that gift would be curiosity.”

Eleanor Roosevelt

American writer,
stateswoman (1884–1962)

“The least of learning is done in the classrooms.”

Thomas Merton

American poet, writer, priest
(1915–1968)

Traditional education's heavy emphasis on achievement pays very little attention to individual learning styles and the fact that 90% of us will have great difficulty keeping up with the academically talented 10%. Thus today, education has become deluged with the problems of the “learning disabled”—dyslexia, ADD, ADHD, etc.

In response, traditional education simply tends to lower expectations for students so classified, which enables its system to keep the emphasis on achieve-

ment and not on the needs of individual students. The result is that these classifications simply tend to eliminate the responsibility of student, teacher and parent alike for the disabled student's lesser performance.

As a U. S. Government study on the labeling of children noted in an early nineties report: “The term ‘learning disability’ has appeal because it implies a specific neurological condition for which no one can be held particularly responsible, and yet it escapes the stigma of mental retardation. There is no implica-

Students play an active role in the Hyde academic program. Their regular evaluation of teachers includes participating in interviews of prospective teachers. Here's how one teacher experienced that pre-hire interview:

I sat down with 7 or 8 students. I looked up at all the young faces and tried to appear in control of things. My act had always worked before, but there was something different about this scene; I felt uneasy, like they were seeing right through me. Finally a young man shot out, “So what do you struggle with?”

Not knowing exactly what he was looking for, I gambled a response, “Well, I struggle with family. We've always been close and now that I'm out of college I feel our relationship should change—that I should become less dependent on them in making my decisions—but it feels like we're all lost in this maze of the past 22 years.”

With that confession I looked sheepishly into my plate, but I felt a new relaxation in my body. Then the young man said, “Yeah, I can relate to that. I'm about to head off to college myself. My problem is a little different; I've just started to develop a relationship with my parents and I'm worried college will pull us apart.”

For the first time I felt I was part of my own interview. Later they asked me if I had any questions. Again I gambled, “I understand some students at Hyde have had drug and alcohol problems. I've never experimented with that stuff before and I'm worried I wouldn't be able to relate to those kids.”

A student replied, “Dependence, it's all the same thing.”

My thoughts spun. I was dumfounded with admiration for his wisdom and excited for the challenge he presented me. On some level we all struggle with the same things: dependence, escape, fear. Why had I always insisted that somehow I was different?

tion of neglect, emotional disturbance, or improper training or education, nor does it imply a lack of motivation on the part of the child. For these cosmetic reasons, it is a rather nice term to have around.”

Hydre recognizes learning disabilities, and seeks to provide the appropriate help students need. However, the primary focus remains on the student’s learning attitudes and effort—as it does for all Hyde students. This approach more clearly identifies the true additional help each student needs.

The essential Hyde partnership becomes teacher-student, instead of the traditional teacher-subject.

Hyde teachers become adept at learning how to first draw upon both the unique talents and learning styles of students, which ultimately maximizes both the student’s growth and academic achievement. This is why we say put character first, and academic success will follow.

The Roadblock

The energy that drives the Hyde academic program is self-discovery, the strongest human motivation, which forms the foundation for the development of intellectual character.

But first, Hyde academics have to address a huge problem caused by the deep, counterproductive indoctrination of entering students.

Our traditional educational system

has not only blinded students to the powerful role academics should play in their discovery of self, it has unwittingly taught most of them to dislike academic learning, and to do the minimum just to get by.

Their learning attitudes and effort habits are deeply ingrained in them. Scratch below the surface and you generally find superficial learners: unconfident, uninterested, undisciplined, and sometimes eager to show indifference or even hostility to learning. They usually lack the vital foundation of knowledge and skills necessary to do serious academic work at their respective levels of maturity.

Very few newly enrolled Hyde students have previously been exposed to the concept of *intellectual character*, essential to the pursuit of wisdom. So Hyde has to do a tremendous amount of unlearning before it can move students ahead.

Some might think, “Well, Hyde is a problem-kid school.” No, the indoctrination affects all kids, and the resulting attitudes are typical of American students today. Hyde students may act out their indifference more than others. But the kids are not the problem, the schools are.

Self-discovery forms the foundation for the development of intellectual character.

American schools have miseducated children for a long time, because their methodology fails to understand how children really learn. And their reforms continually fail to address this deeper

“Education at school...trains the children to know without understanding.”

Alexander Herzen

Russian writer, socialist
(1812–70)

“Integrity
without
knowledge is
weak and useless,
and knowledge
without integrity
is dangerous and
dreadful.”

Samuel Johnson

English poet, critic, essayist
(1704–84)

problem. Both their overall approach and their reforms unwittingly cater to children’s lesser instincts, while almost completely ignoring their most powerful learning tool: self-discovery.

The kids are not the problem, the schools are.

Academic learning is both new and hard for kids, and thus their self-protection and self-gratification animal instincts may initially resist. But by inspiring their deeper self-discovery instinct, while helping them develop *intellectual character*, we empower them to transcend these lesser instincts.

The methodology of our traditional academic system, on the other hand, tragically blunders by addressing the wrong learning abilities in students:

- ◆ Its basic focus on preparing students for colleges and jobs unwittingly undermines their deeper self-discovery motivation;
- ◆ It over-rewards students for achievement, thus unwittingly catering to their lesser self-gratification instincts while stirring up their self-protection instincts;
- ◆ Its emphasis on achievement over-praises the academically talented, thus unwittingly leading all students to discount the powerful values of effort and intellectual character.

We Americans have yet to grasp the enormous cost of these blunders to the deeper development of our children. We have invested tremendous amounts of money and effort into our present sys-

tem of education; yet all of its resources—carefully developed curricula, highly trained teachers, outstanding facilities, etc.—do not offset the blunders.

To begin to realize the tragedy, first picture a typical 1st grade class: students are eager to learn, desire to please, listen, cooperate, respond to discipline and generally are a pleasure to teach. Then picture a typical high school class after spending years in our schools: students are often apathetic, disrespectful, easily distracted, undisciplined, disorganized; they are sometimes surly, and even hostile, as school tragedies, such as the one at Columbine High School in Littleton, Colorado in 1999, painfully remind us.

The blunders of the system made the students that way.

It is the deeper spirit of American kids to become somebody and excel in life. But in our schools, most kids soon realize they are academically not as quick and able as some who always seem to get the recognition and rewards. So the more diffident students slowly withdraw from the competition, either looking elsewhere to make their mark or perhaps going into a shell, while the more aggressive students take on the school—becoming class clown, rebel without a cause, being good at being bad, etc.

Since kids are inherently fair, they intuitively know the school program is unfair, even hypocritical in outwardly saying all children can learn, while inwardly honoring and respecting the gifted few. It is an unconscious sense of integrity in some kids that they take on our schools.

If you feel my observations exaggerate our schools’ failure, ask yourself, where are America’s best students? You

It is vitally important that teachers personally and professionally model the Hyde process for students. This includes being honest, and having the courage to seek help. Here's one teacher's story of her own learning:

I began teaching full of excitement and ideas, but also unsure of myself and lacking in confidence. I stuck closely to what I was comfortable teaching. Then the English department head told me I needed to teach *The Merchant of Venice* by Shakespeare, and I immediately looked for ways around it.

I had always struggled to understand Shakespeare; the truth was he intimidated me, so I avoided his works. The idea of not having all the answers scared me. Then it was suggested that I share with my class my apprehensiveness and fears about teaching Shakespeare. I was afraid my students would look down on me and lose respect if I admitted my weaknesses.

I was surprised to find just the opposite. By allowing myself to be a student, it allowed other students to emerge. One student who had been a problem all year began taking the class seriously and getting involved. I found myself asking him what he thought certain passages meant. We all looked forward to class. Students began reading ahead, myself included, excitedly speculating about what was going to happen next.

Letting go of my ego not only allowed some students the opportunity to lead, but also allowed me to ask for help from other teachers and to be a role model to my students. Since then, I have always chosen a book that the class and I will read together.

won't find them in top private schools or top suburban public schools. In fact, you won't find them in schools at all.

America's best students are—by choice—being educated at home.

A University of Maryland study of more than 24,000 home-schooled students found that on the Iowa Test of Basic Skills (ITBS) and the Test of Achievement and Proficiency (TAP), these students scored far above American public school students, and significantly above Catholic and private school students.

For example, by 8th grade, they scored on the average *roughly four*

grade levels above the average of all American public and private school students. The comparison is even more striking considering that nearly 25% of the home-schooled students had already skipped a grade.

Yet these home-schooled students are learning under very makeshift conditions at a fraction of our school tuitions. They have little of our schools' advantages—learned faculty, administration and support staff, extensive academic resources, etc. And to further burst the balloon on what we think creates academic

“By constant self-discipline and self-control you can develop greatness of character.”

Grenville Kleiser

American writer, humorist
(1868–1953)

“Few things are impossible to diligence and skill. Great works are performed not by strength, but perseverance.”

Samuel Johnson

English poet, critic, essayist
(1704–84)

Don't Tell Us How To Think

The traditional emphasis on achievement leads students to feel schools are indoctrinating them, which breeds their distrust. This story shows the skill of a young Hyde teacher in helping new students unlearn some of these attitudes:

At a school meeting, the summer school director passed out photographs of a basketball player who only had one leg, and then read an article about this man who played in the Special Olympics. He obviously had a first-rate attitude and work ethic, was a capable player, and most remarkably seemed utterly lacking in bitterness. The article sparked discussion about determination and how easy it is to take things for granted. It was a good school meeting.

The next day in class Ivan started to complain about the meeting: “So the guy’s got one leg. So he’s brave and tough and all that. Yeah, yeah, yeah. Sure, it’s inspiring, but so what? I’ve heard this stuff a hundred times before...” and so on. Ivan’s attitude was horrendous; but thinking back to my own experience in public schools, I knew where he was coming from. Instead of jumping down his throat, I decided to turn the incident into a teaching moment.

We spent the entire class talking about the differences between how most schools work and how Hyde School works. In most schools, the students felt, the teachers had the knowledge and opinions and the students were just there to regurgitate them. The teachers were always trying to plant ideas into the heads of the students rather than encourage them to think for themselves. This was what Ivan was reacting to—thinking the director was trying to manipulate the students into feeling a certain way, rather than simply sharing a story and then letting them react.

We also explored the idea that if you don’t know something, it is a sign of weakness in most schools. Students always wanted to say “I know the answer” and would be embarrassed to say “I don’t know. Please tell me.”

We decided that schools should value “curious inquiry” over “smug knowledge.” We also discussed honoring effort over achievement, and finally, having an open mind. Taking a poll of the class, we quickly discovered that those who had listened with an open mind at the school meeting had been energized and inspired by it. Ivan had presupposed the goal, consequently not really listening, and he wound up hating the meeting.

What was wonderful about the class is that students explored what they didn’t like about schools, what they did want from their schools, and how a good learning attitude made school rewarding and even fun (a radical concept to some of them).

I remember this class because I had been able to act as a facilitator for learning rather than a dispenser of knowledge. I had invited dissent rather than squelched it, treated students’ opinions with respect, and taught to their curiosity, not their knowledge. I try to remember this class so I can continue following this model.



Founding Hyde-DC Head of School Don MacMillan conversing with a student.

achievement, home-schooled students whose parents had become teacher-certified did no better than those whose parents were not certified.

The study should tell us to stop trying to solve our educational ills by trying to fix our present system, and instead try to learn what home-schooled students are doing right that we are *not* doing in our schools.

Intellectual Character

I believe the outstanding success of home-school families is in allowing the powerful motivation of self-discovery to lead the learning process.

One home-schooled parent told me learning simply became a natural part of family life, so her children came to value attitudes, skills and anything else that helped them learn.

This desire to learn, leading to the motivation to learn *how to learn*, is what

Hyde would call the foundation for intellectual character: Curiosity. Self-discovery. Openness. Attentiveness. Purposefulness. Insightfulness. Critical thinking. Self-discipline. Thoroughness. Perseverance. Responsibility.

Our intellectual character gives us the understanding of who we truly are and what we were meant to do with our lives, and our moral character gives us the ability and the confidence to fulfill this destiny.

When students develop these qualities, they will learn, even in spite of us. Without these qualities, we are wasting our time and theirs.

“Real integrity is doing the right thing, knowing that nobody’s going to know whether you did it or not.”

Oprah Winfrey
Contemporary American
broadcaster, philanthropist

“We don’t see things as they are, we see them as we are.”

Anaïs Nin

French-born American writer, diarist (1903–77)

So what American schools first need to learn is how to develop students’ intellectual character, which will also lead them to develop their moral character.

As we at Hyde know, this character-education process begins with family education; true excellence at school cannot be achieved without also creating excellence at home, as home-schooled students clearly demonstrate.

And as we at Hyde also know, developing character in school cannot begin with the focus of preparing students for colleges and jobs. It begins with self-discovery, the deepest human motivation.

The focus on character allows us to help students raise their sights above colleges to life itself.

Horace Mann—often considered the father of our American public school system—observed that given a year to teach spelling, he’d spend the first nine months on motivation.

Hyde students become deeply motivated to discover their unique potential and destiny, which inspires the development of their character. And since academic training is a primary way to develop and express their intellectual character, students therefore become motivated to do academic work. Hyde students are also motivated by the prospect of colleges and jobs, but this motivation extends rather than replaces their deeper self-discovery motivation.

Earlier we learned that our character development follows the Action-Reflection Learning Cycle. The deepest reflection level means that we must seek the truth; the deepest action level means that we must seek to do the right thing. This then defines:

Intellectual Character: *The habitual willingness to pursue the truth, wherever it may lead.*

Moral Character: *The habitual willingness to do the right thing, whatever it may be.*

It is this deepest level of character that ultimately creates our unique potential and defines our destiny. Our intellectual character gives us the understanding of who we truly are and what



Hyde students attending a morning class.

we were meant to do with our lives, and our moral character gives us the ability and the confidence to fulfill this destiny.

The Hyde focus on intellectual character addresses those concerns I had as a traditional teacher—being forced to give my highest grade to a lazy, self-centered 14-year-old genius who failed in life, and my lowest grade to a dedicated, hard-working Vermont farm boy who highly succeeded in life. The focus on character allows us to help students raise their sights above colleges to life itself.

At Hyde we have two grades in academic courses, one reflecting achievement and one reflecting effort and attitude. The effort grade, which primarily charts the development of a student's intellectual character, is the more important of the two. Colleges may be more interested in the achievement grade, but Hyde teachers, students and families learn to place more weight on the effort grade.

We at Hyde all learn to deeply appreciate and respect any performance that reflects best effort and attitude. Does excellence in intellectual character ensure the attainment of what passes for *academic excellence* in our schools today? No. Academics, like most sports, are talent-oriented. Some kids are born with minds naturally attuned to academic abstractions, while the vast majority of kids have to work very hard just to keep up with them.

So intellectual character may not earn you academic honors or get you into any college you choose. But the game of life transcends the importance of the academic world, and it is intellectual character and moral character excellence that ensure success and fulfillment

in life. Academic excellence as we know it today has proven to play virtually no positive role in the lives we actually live.

Dr. Douglas Heath, a distinguished professor at Haverford College, extensively studied the lives of former Haverford students for more than 40 years. His studies concluded that grades in college, if anything, were inversely related to qualities that reflected success and fulfillment in life.⁷

There are many other studies to back up this statement. In a study of 300 of the 20th century's most outstanding politicians, writers, artists and scientists, 60% indicated they disliked and/or dropped out of school. 50% never even went to college.⁸

The game of life transcends the importance of the academic world.

A study based on all the research on the Scholastic Aptitude Test (SAT) concluded that "scholastic aptitude" does not contribute to "actual accomplishments in social leadership, the arts, music, writing and speech and drama."⁹

Studies sponsored by AT&T found among their managers that "those who had higher scholastic aptitude scores upon graduation from college were reliably less happy and more psychologically maladjusted by their mid-adult years" than those with lower scores.¹⁰

And consider this: Thomas Edison was an elementary school dropout. The Wright Brothers were high school dropouts. Winston Churchill flunked a grade (twice). Albert Einstein flunked Algebra. Even Bill Gates was a college dropout.

"Do not worry about your difficulties in Mathematics. I can assure you mine are still greater."

Albert Einstein
German-born physicist
(1879–1955)

“I am always doing that which I cannot do, in order that I may learn how to do it.”

Pablo Picasso

Spanish artist, painter, sculptor
(1881–1973)

I’m not knocking the importance of traditional academic excellence. I worked hard for my MA in Mathematics. I’m very proud that one of my Algebra students 45 years ago recently dedicated his very sophisticated book on Computer Science to me “...for sparking in me a delight in the simple things in mathematics.”¹¹

I believe all teenagers should seek to graduate from both high school and college, which will vitally challenge and significantly develop their intellectual

character. But I emphasize that the depth of our intellectual character, not the depth of our academic prowess, will help us discover our unique potential and destiny.

Fundamentals

Intellectual character reflects our thinking attitudes and efforts, and our habitual disposition to follow the truth wherever it leads.

This story by Ken Grant (whose “perfect” student story appears on page 11) illustrates the need for teachers to respect their own unique potential:

When I began my career as an environmental educator, I was deeply envious of the way my colleague, Tim, could motivate and excite students. His lessons were always full of energy; he could electrify kids and have them hanging on his every word. I remember thinking if I were only half as good, I would be an outstanding teacher.

One day I decided to emulate Tim as best I could. I launched into the lesson with the same passion and enthusiasm Tim exuded. I couldn’t believe the student responses. The lesson was a total flop.

I put this experience behind me for several months, but then one evening I opened up to Tim, telling him how deeply I admired him as a teacher, and how envious I was of his teaching. To my surprise he looked me straight in the eyes and said he had always been envious of the way I taught. I was stunned, since I had always considered my lessons vanilla-like. But Tim pointed out my knack for having students conduct serious experimentation and study, something he was never able to do.

Teaching, he said, is not just about exciting students; learning has a discipline that isn’t always fun, and he saw my gift as being able to motivate students to this level of learning in a way that didn’t turn them off.

Reflecting back now, while we need teaching mentors to help guide our teaching, it is very important each of us develops a teaching style that reflects our own unique potential. I couldn’t become a Tim, and Tim couldn’t become me. Our discussion convinced me my best teaching will always be a deeper reflection of who I am as a person.

Its foundation can be built by rigorously developing excellence in four sequential thinking attitudes: Be attentive, be insightful, be critical, and be responsible. At Hyde we refer to this foundation as AICR, pronounced “acre.” These four attitudes and skills reflect the expectations we have of Hyde students as learners.

Be Attentive. The first step in thinking effectively comes with learning to discipline our minds to the task at hand. Do we have the capacity to rivet our attention on the lesson? Can we blot out distractions during homework, class and other activities? Do we focus well enough to hear nuances or “read between the lines?” I think most of us would be shocked by the relative ineffectiveness of our listening or reading awareness. Clearly a high attentiveness quotient is essential to thinking excellence.

Be Insightful. How deeply do we think? Do we like to try to figure it out for ourselves? How often does our curiosity become aroused? Do we look to connect lessons to other truths? Do we strive to find the bigger picture? Do we seek new challenges to our minds? Adding this insightful nature to our thinking will better help us discover the path of our destinies.

Be Critical. How important to us is knowing the truth? How dependent are we on the teacher or the help of others? Are we likely to find the error in the textbook, the lecture or the class discussion? How sensitive are we to our own biases, prejudices or shortcomings? To those in others? Are we diligent in our learning

and can we persevere? This kind of critical thinking capacity can measure our commitment to the truth.

Be Responsible. How thoughtfully do we act upon what we have learned? It is one thing to follow the truth wherever it leads; it is quite another to then do what we truly believe is genuinely worthwhile. Do we have the courage of our convictions? Do our acts affirm our words? Do we challenge ourselves to follow through? Are we willing to risk mistakes, even failure? Do we look forward to this step as a means to repeat the action-reflection cycle once again?

In high school, I believed I could not excel even with my best effort, and seeing no larger purpose in academics, I became good at being bad. I was a very poor student and was flunking geometry, until my stepfather Brownlee intervened.

The depth of our intellectual character, not the depth of our academic prowess, will help us discover our unique potential and destiny.

Brownlee forced me to explain everything I wrote or said—an extremely frustrating learning experience that eventually took me back to page one in my geometry book. But I began to understand geometry—and the possibility that my poor school performance might be more closely connected to my attitude than to my academic abilities.

I had been caught in a doomed action-reflection learning cycle. As mater-

“When you are listening to somebody, completely, attentively, then you are listening not only to the words, but also to the feeling of what is being conveyed, to the whole of it, not part of it.”

Jiddu Krishnamurti

American Hindu teacher
(1895–1986)

“I have not failed.
I’ve just found
10,000 ways that
don’t work.”

Thomas Edison

American scientist, inventor
(1847–1931)

ial was presented, my AICR—attentive, insightful, critical, responsible—skills were so hopeless, my reflections almost guaranteed the next learning cycle would be worse. Brownlee virtually forced my mind to a deeper, more productive level, so by the time his continual questions—Why? Why? Why?—brought me back to the beginning, not only had I learned what I missed, but my new reflection skills began to create a far more effective learning cycle.

The experience reaffirms the Hyde emphasis on the student, as opposed to traditional education’s focus on the subject. At school the geometry teacher and the subject moved along. I, the student, was simply expected to conform to their pace. At home Brownlee connected to me and my attitudes, then used the subject—geometry—to develop my mind. In this process, I learned geometry.

Hyde Classroom Culture

The Hyde emphasis on the student rather than the subject revolutionizes the classroom. In traditional classrooms, only teachers are ultimately responsible; at Hyde, both teachers and students are.

Should a teacher be late to class, students begin the class on time. When teachers forget to assign homework, students remind them. If a student is disruptive or fails to do homework, the class responds and addresses the student’s attitude.

Students regularly help each other as part of their responsibility. Students participate in establishing classroom norms.

Students regularly evaluate teachers, which Hyde teachers say has proven to

be their most powerful developmental tool. When the class goes poorly or well, students will say so. Students often present material. Students may work at their own pace, with a partner or in a small group, or with a teacher.

A major responsibility of Hyde teachers is to model the Hyde process for students. They continually consider ways to express in both their personal and professional lives the Five Words and Five Principles, their own journey of self-discovery and their commitment to rigor, synergy and conscience.

Hyd students and teachers are able to relate to each other personally and still maintain the vital teacher-student distance.

Roughly every three weeks, students and the teacher participate in what Hyde calls “honors/warnings” evaluations, recognizing those whose efforts and learning attitudes are distinguished or in difficulty. It is a student-driven exercise assessing movement toward excellence in the development of intellectual character (i.e., the willingness to pursue the truth) and recognition of moral character (i.e., the willingness to act upon the truth.)

All Hyde students are expected to show up fully prepared and ready to actively participate in class. Honors/Warnings moves beyond this basic level of responsibility and is based upon the Five Words:

Curiosity: Students challenge new levels of curiosity regardless of natural affinity or interest in a given subject. Active questioning of self, peers and material is a significant sign that students are developing new insights.

Courage: Students take risks through articulating their own thinking and in stimulating the thinking of others. They seek and offer criticism and learn to recognize failure as a tool in learning.

Concern: Students make certain that peers who are struggling receive help and students who have missed class keep apace. They take ownership for the vitality of the class environment. There is a mutual expectation to lead the class even in the absence of the teacher.

Leadership: Students come to an understanding of leadership as more than being a vocal, out-in-front contributor. They explore leadership by example and through other less visible means of stimulating the progress of the class. They seek to discover a leadership that moves beyond self-interest.

Integrity: Students learn to measure their learning and growth against their own potential rather than by comparison with their peers or simple achievement. They learn to question their level of effort, particularly at times when they are doing well.

As students at Hyde transition from the motion and effort stages of academic growth into the excellence stage, they become eligible for the Hyde Scholars program, in which they are able to tackle academics at an advanced level, including advanced placement courses.

Hyde has academic recognition ceremonies like other schools, but recognizes intellectual and moral character

more than achievement. One of the highest academic honors is called *The Triangle Award*, in recognition that the base of the Hyde learning triangle is teacher-student, rather than the traditional base of teacher-subject.

Here is a typical Triangle recognition in the words of a Hyde teacher:

This year's underclassman award goes to a student who has deliberately sought to explore the truth about her learning attitude. In the classroom, on the field, as a leader in the community, over a meal, she seeks to understand her fears and strengths.

She has struggled this year to let go of just being right, an achievement attitude, and to take hold of the joy in searching for the truth in partnership with her peers and faculty. She has been angry, defiant, frustrated and hurt at times but she does not stay in these places for long.

She has determination, deep commitment and a wonderful sense of humor, which keeps her moving forward. The underclass recipient of the Triangle Award is Sarah Flint.

Self-discovery is difficult, but it can be exciting; academics should be both difficult and exciting as well. The focus on the development of intellectual character and unique potential can create an academic action-reflection learning cycle with those qualities.

Now we are ready to experience the learning cycle at a deeper level; Chapter 6 on *Leadership* teaches us deeper action, and Chapter 7 on *Seminar* teaches us deeper reflection. ♦

“Art is made to disturb. Science reassures.”

Georges Braque

French painter, sculptor
(1882–1963)

“Talents are nurtured best in solitude, but character on life’s tempestuous seas.”

Johann Wolfgang von Goethe

German writer (1749–1832)

Hyde Academics: Reflection & Review

Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.

1. Review your education in traditional schools. What did you see as the purpose? How did you feel about it? What was your motivation? What do you think kept you from doing better?
2. Review your education at Hyde. What do you see as the purpose? How do you feel about it? What is your motivation? What do you think keeps you from doing better?
3. Review the major subjects: English, Math, Science, History, Foreign Language and the Arts. What do you think each can contribute to your personal development? What can each contribute to realizing your destiny?
4. Think about the Hyde teacher-student bond. As a student, parent or teacher in the process, what changes could you make in yourself and your approach to improve the effectiveness of this bond?
5. Evaluate your intellectual character in terms of qualities like curiosity, self-discovery, openness, purposefulness, self-discipline, thoroughness and perseverance. What qualities would you add to this list?
6. Evaluate your learning attitudes in terms of each of the AICR fundamentals: be attentive, be insightful, be critical, and be responsible. Evaluate both what you do positively, and what you need to improve.
7. Recognizing how Joe’s stepfather changed his action-reflection learning cycle in geometry, think about your own not-so-productive learning cycles. How could you change and improve them?
8. Evaluate your learning attitudes in terms of Hyde’s Five Words: curiosity, courage, concern, integrity and leadership.
9. Evaluate yourself and your learning attitudes in terms of truth. Where do you tend to resist or avoid the truth? Where do you tend to deal with the truth only if you have to? Where are you willing to follow the truth wherever it leads?

Leadership

Deeper Action

The age-old question: Are leaders born or made? Given America's reverence for the individual and commitment to equality, it is amazing we seem unable to shake the common belief that leaders are born. We often hear the expression, "Some are born to lead, and others are born to follow."

In contrast, Hyde believes each of us is gifted with deeper leadership potentials.

These potentials, which take our growth to a deeper action level in the Hyde process, need to be challenged and expressed in adolescence, particularly in the senior high school year. Their development is critical to realizing our unique potential and destiny.

Hyde's somewhat radical approach to leadership and education recently received an important reaffirmation in a book on leadership: *Geeks and Geezers: How Era, Values and Defining Moments Shape Leaders* by Warren G. Bennis (a Hyde alumni parent) and Robert J. Thomas of Accenture Consulting.¹²

The authors decided to interview outstanding leaders from two distinct eras—those under age 35 and those over age 70—which they irreverently and affectionately refer to as "geeks" and "geezers" respectively. The authors hoped a study of these two disparate groups might answer the *born vs. made* leadership argument, and further reveal just what factors contribute to, as well as determine, true leaders.

"You took a good girl and made her stand out."

Tanya Douglas

parent graduation speech,
first Hyde-DC graduation,
June 2003

“Without a struggle, there can be no progress.”

Frederick Douglass

Escaped American slave, abolitionist, orator (1817–95)

An insightful review by John A. Byrne in *Business Week* outlined their findings:

The authors conducted extensive interviews with 43 subjects, ranging from former Securities and Exchange Commission Chairman Arthur Levitt Jr. (a geezer, of course) to Teach For America founder Wendy Kopp (among 18 geeks). They discovered that there were more similarities among these leaders than differences. The core essentials of leadership remain constant across generations. More important, the study yielded an unexpected result: a theory that describes how leaders come to be, in whatever era, and that predicts who is likely to become and remain a leader.

Generally, researchers have found that you can’t explain leadership by way of intelligence, birth order, family wealth or stability, level of education, ethnicity, race, or gender. From one leader to the next, there’s enormous variance in every one of those factors.

The author’s research led to a new and telling discovery: that every leader, regardless of age, had undergone at least one intense, transformational experience—what the authors called a “crucible.” These events can either make you or break you.

If a crucible helps a person to become a leader, there are four essential qualities that allow someone to remain one, according to the authors. They are: an adaptive capacity that lets people not only survive inevitable setbacks, heartbreaks, and difficulties but also learn

from them; an ability to engage others through shared meaning or a common vision; a distinctive and compelling voice that communicates one’s convictions and desire to do the right thing; and a sense of integrity that allows a leader to distinguish good from evil.

It is remarkable how deeply the Hyde process generates these four essential leadership qualities, particularly in the senior year. Hyde constantly seeks:

- ◆ To develop the “adaptive capacity” in its students by continually presenting them with new challenges—such as prescribing the Hyde Wilderness School for a disengaged “smiling zero” student; designating wrestling instead of basketball to challenge an attitude; confronting one’s shyness by leading a school meeting; addressing deeper family and personal issues in the Hyde Family Learning Center;
- ◆ To develop the ability in students “to engage others through shared meaning or a common vision” by helping them internalize and utilize the power of synergy;
- ◆ To develop personal speech in students by continually requiring them to express themselves and their views in school meetings and other activities, and further, doing so in a very “distinctive and compelling voice;” and
- ◆ To develop *integrity* in students through a rigorous commitment to the Hyde process.

But the single defining leadership quality the authors emphasize is *transformation*. They write:

The authors found that every leader in their study, young or old, had undergone at least one intense, transformational experience. That transformational experience was at the very heart of becoming a leader. The descriptive term we found ourselves using is crucible.

Just as the authors visualize the crucible setting for an “intense, transformational experience,” so do we view the Hyde experience as the cocoon that transforms the caterpillar into the butterfly.

Transformation

The Hyde experience is all about personal transformation. Parents and teachers continually seek their own personal transformations, enabling the students to follow the example.

The authors found that every leader in their study, young or old, had undergone at least one intense, transformational experience.

Transformation is largely a foreign concept in our society and in Western civilization. We Westerners are taught to place an overwhelming premium on logic, which in turn encourages us to seek mind control over ourselves and our lives. In contrast, Eastern societies like India and the Orient (and like Hyde) place a far greater value on emotional and spiritual understanding.

This may explain why all the leaders in the *Geeks and Geezers* study experi-

enced an “intense personal transformation.” Leadership requires the full development of emotional and spiritual as well as intellectual resources; thus, we in the West need intense personal experiences to transcend our intellectual indoctrination.

As Einstein, possibly the greatest of Western minds, warned: “We should take care not to make the intellect our god; it has, of course, powerful muscles, but no personality.”

At Hyde we constantly encounter participants who have difficulty expressing themselves emotionally or dealing with emotions like anger, fear, sadness, shame, or who are uncomfortable with concepts like compassion, empathy and intimacy. These emotional capabilities must be rigorously developed before we are able to realize our deeper spiritual resources, such as conscience, the compass of our destiny.

Just as the mind and ego may prevent golfers from utilizing centrifugal force in their golf swing, so can our minds and egos prevent us from utilizing unique potential in our lives. Golfers must develop their more powerful muscles to fully realize centrifugal force; we must develop our more powerful intellectual, emotional and spiritual resources to fully realize our unique potential.

The development of these deeper resources enables adolescents to transform from their initial self-protection and self-gratification instincts—and their self-centeredness—into more self-governing individuals.

This major adolescent transformation then sets the pattern for future transformations in life.

The extent that our animal instincts appear in adult life (shown in behaviors

“With courage you will dare to take risks, have the strength to be compassionate and the wisdom to be humble. Courage is the foundation of integrity.”

Keshavan Nair

Contemporary Indian-born
author, scholar

“The greater the difficulty, the more the glory in surmounting it.”

Epicurus

Greek philosopher
(c. 341–270 BC)

such as defensiveness, complacency, crime, drugs and alcohol, adultery, narcissism) reflects our less intensive or less effective transformations.

Hyde offers adults a unique opportunity to revisit their own adolescent transformation, and complete it in a way that respects their deepest self and unique potential. In this process, they will not only empower themselves to experience future transformations at a more intense and rewarding level, they will also experience the Hyde crucible that further develops their leadership in life.

Hyde parents and teachers need to make an effort to address their own transformations in the Hyde cocoon, including revisiting their adolescent transformation.

By the time Hyde students become seniors, the Hyde crucible seeks to be the challenge that requires them to rely just upon themselves and not on either their families or Hyde, while forcing them to transcend their unproductive habits, attitudes and emotional dispositions and fully rely upon their character and unique potential to prevail.

Those who meet this senior challenge will have developed the inner resources to not only prevail in the inevitable crises they will face in life, but also to be able to utilize these intense transformational experiences as a vital means in realizing their unique destiny. They become leaders in our society.

Some students will choose to run away from this critical make or break experience, which creates a very difficult crucible experience for parents. Parents must then demonstrate *by example* that family principles, values and character are more important than concerns for their

children’s safety and welfare. As the saying goes, it’s Hyde or the highway.

At some point—which will probably be far longer than parents would wish—students finally realize that their chosen path will never satisfy their true aspirations, and, noting the strength and resolve of the parent’s convictions throughout the experience, realize their parent’s beliefs at least offer a hope and a promise that will.

Humility teaches us how to effectively encourage and support others, and gives us confidence to practice Brother’s Keeper and Intentional Intrusion, the primary means of Hyde leadership.

At that point, students probably won’t believe they are worthy of anything, but in humility they will at least begin to hang on to their parent’s belief in them. (Remember the graduation phrase, *You believed in me when I didn’t believe in myself.*)

So even in runaway cases, parents can help their children complete their intense transformational crucible experience, even if it happens in adulthood. Read the Prodigal Son story in the Bible to more deeply understand this, except substitute the father’s convictions and values for the father’s wealth.

That Hyde fulfills the transformational “crucible” definition of leadership is indicated by the annual Hyde parent and student surveys taken in the spring of their senior year. Parents and

students are asked to rate how certain descriptive words apply to their sense of self, from “doesn’t apply” (0%) to “strongly applies” (100%). Here is how one typical group of parents—averaging about 2.7 years at Hyde—rated some of their “before and after” attitudes:

Attitude	RATING	
	Before Hyde	After Hyde
Confident	7%	71%
Hopeful	18%	97%
Inspired	7%	84%
Honest	10%	90%
Family in Good Shape	0%	79%

The before-Hyde and after-Hyde rating differences given by their senior children were similar.

Why do Hyde parents as well as students experience a remarkable personal transformation at Hyde? Their own education may have helped them lead successful careers, but it did not prepare them for “the biggest job” in life—that of raising children. The Hyde process addresses this deeper level in human development—for students, teachers and parents alike.

Leadership symbolizes our transcendence from initial self-centeredness to a person increasingly concerned with helping others realize their best. This becomes a vital expression in fulfilling our deeper purpose in life—*To be the best I can be, to help others, and to leave the world a better place.*

Hyde leadership is first and foremost a two-way street; our ability to lead is spawned by our ability to be led by others. And our humility in accepting the help of others encourages others to accept our help and direction.

Humility teaches us how to effectively encourage and support others, and gives us confidence to practice *Brother’s Keeper* and *Intentional Intrusion*, the primary means of Hyde leadership.

Brother’s Keeper: The Essential Foundation for Synergy

Brother’s Keeper is one of Hyde’s Five Principles. It is a driving force in the Hyde process, and provides the essential foundation for its powerful synergy. It creates the Hyde community as a large family.

Brother’s Keeper requires that all members of the Hyde community—students, teachers and parents—become both a student in the process, accepting all others as their potential teachers, and a teacher of the process, accepting all others as their potential students.

These student and teacher roles take precedence over all other types of relationships—friendship, family, collegial. Since character is taught by example, our own growth is always our first responsibility. Since others can see our best and our unique potential in ways we cannot, we are always ready to receive their encouragement, support, insight, criticism and guidance.

Intentional Intrusion: The Practice of Brother’s Keeper

By the same token, we must always be ready to give others our encouragement, support, insight, criticism and guidance. To do this effectively, we must make a commitment to intentionally intrude in all our Hyde relationships. In doing so, we intrude on our own complacency.

Webster’s Dictionary defines intrude: *to thrust oneself in without invi-*

“The meeting of two personalities is like the contact of two chemical substances; if there is any reaction, both are transformed.”

Carl Jung

Swiss psychiatrist, author
(1875–1961)

“My best friend
is the one who
brings out the
best in me.”

Henry Ford

American automobile pioneer
(1863–1947)

tation, permission or welcome. At Hyde, no attitude, conviction or behavior is untouchable; we are expected never to hesitate to tell others what we think and feel about their growth. And we try to be specific, brief and honest.

In our achievement society, we tend to emphasize our achievements, successes and strengths, and ignore or hide our failures, mistakes and shortcomings. In our Hyde community, we too celebrate our positives, but we also value addressing our negatives as important learning experiences.

Hyde may appear to be a confrontational community. In fact we are much more like a deeply united family. When we operate at our best, we have no hidden agendas, we all know exactly how we think and feel about each other, and our criticisms of each other are far outweighed by the very real respect and love we have for each other. We simply don't “look the other way” when someone is giving less than his or her best.

**At Hyde, no attitude,
conviction or behavior is
untouchable; we are expected
never to hesitate to tell
others what we think and feel
about their growth.**

The seriousness of our Hyde student and teaching commitments is necessary because Brother's Keeper and Intentional Intrusion have proven to be the most difficult part of the Hyde process for participants to practice, and particularly parents, who are unaccustomed to exercising such new responsibilities.

Americans fiercely protect their independence and individuality. They are proud individuals who bow to no one. This spirit has become a deep American emotional disposition, one that has helped build a great country. However, the Hyde process requires a deep level of synergy, which an undisciplined sense of individuality will compromise.

In the Hyde process the individual is not sacred; one's unique potential is. Students, teachers and parents enter Hyde with little exposure or regard for their unique potential. They are invested in their habits, attitudes, and emotional dispositions, even the unproductive ones. To help them transcend those negative habits, attitudes, and emotional dispositions and to revere their unique potential, can be a tough and sometimes confrontational process. At times, some feel Hyde threatens their individuality.

But we significantly enhance our growth as we develop the ability to more deeply examine ourselves and our attitudes, and accept the enormous amount of help that surrounds us. We grow faster by seeking this help, and then even faster as we seek to help others.

Brother's Keeper and Intentional Intrusion are the most difficult parts of the Hyde process for students. The key to acceptance of these practices is the example set by parents and teachers; students learn it best by example.

It is this synergistic process that often leads students to look out at a graduation crowd that includes their parents, teachers and peers, and say to them, “You believed in me when I didn't believe in myself.”

To create and sustain such synergy, all Hyde participants are required to

A strong indication of the overall progress and effectiveness of the Hyde process would be how well parents are practicing Brother's Keeper and Intentional Intrusion in their regions.

continually practice Brother's Keeper and Intentional Intrusion, to share with each other honest and unvarnished observations and evaluations of each other's growth.

While our interchanges are normally very supportive in nature, sometimes honesty requires they become confrontational. To the outsider, this may seem blunt and insensitive.

Brother's Keeper must be honored in any Hyde-related interchange anywhere. A strong indication of the overall progress and effectiveness of the Hyde process would be how well parents are practicing Brother's Keeper and Intentional Intrusion in their regions. Brother's Keeper requires all of Hyde's Five Words, most particularly courage and concern.

Because Brother's Keeper is so alien

"Our chief want in life is someone who shall make us do what we can."

Ralph Waldo Emerson

American essayist, poet
(1803–82)

Confronting My Fear of Brother's Keeper

A Hyde teacher describes the process of learning to confront colleagues and adults as well as students:

Atough issue for me as a Hyde teacher has been being honest with my colleagues. The big stuff is not an issue; if I have a major concern I will speak openly with my peers. It's the everyday conflicts that test my commitment to Brother's Keeper. I let my doubts get in the way. I think, "What will this person think of me or how will they react? ...this is so petty I'll just drop it."

I had the job of lining up faculty to go on wilderness trips. I found myself going to a select group—young teachers who were open to this additional responsibility and veterans who would always try to juggle things if you were in a pinch. I knew C would refuse so I put off asking him. Finally I approached him in the hall. He blurted out, "I don't think I can. I will have to look at my schedule." We were both uncomfortable with our exchange and we both quickly walked away.

I thought a lot about it later and made an important realization: My fear of C's response was keeping me from my best. It was really more my issue than his. I approached him the next day, "C, I want to call myself on something. I've been second guessing you and it hasn't been fair. I assumed you would not be open to any additional responsibilities so I have avoided asking you in the past. I'm sorry I prejudged you and I'm going to work on changing that." He looked at me with surprise and then we proceeded to have a deep conversation about his fears.

I learned to handle such situations by focusing upon myself; by using "I" statements rather than "You", I put the emphasis on the positive and allowed C to decide what he needed to look at in this situation.

The Art of Confrontation

Brother's Keeper and Intentional Intrusion are difficult concepts to practice because they usually require confrontation. However, thanks to the discovery of an effective approach by Paul Hurd, confrontation should become easier and more accepted within the Hyde culture in the future.

Confrontation normally evokes a defensiveness in those we confront (animal self-protection instincts at work), which in turn may create a strained interchange and relationship. A deeper understanding of confrontation—leading to a better style—can alleviate this strain.

We at Hyde normally feel responsible not just to confront unproductive attitudes, but also to make sure those attitudes are changed, or transcended. So any defensiveness compels us to confront even further, to the point of feeling personally responsible to affect a better attitude.

We are right in feeling responsible to confront the attitude, but wrong to feel responsible for its change or transcendence. We have an entire culture behind us. Once we confront the attitude, we should trust that as we step aside, others within Hyde will follow our lead. In fact, our letting go may enhance this synergistic process.

Given our achievement society, those confronted often initially feel threatened; they are likely to feel the confronter is trying to put them down. Until they have time to understand and appreciate the deeper concern in Hyde confrontations, they are apt to try to put down the confronter in response.

So to be more effective, we of course need to continue to confront unproductive attitudes wherever we encounter them, but we must also find a way to help newcomers and resisters understand what is really happening in a confrontation, and how to properly respond to one.

We can do this *by example*. We at Hyde continually seek growth. We welcome and appreciate any confrontation as a vital means for growth, regardless of whether it feels like a put-down or feels on target.

If someone we confront chooses in response to confront our attitudes, we should recognize it as powerful opportunity to teach them *by example* how we ourselves accept confrontations. We can immediately consider whatever it is that they direct at us, even thank them for their input.

By doing this, we have reversed the confrontation, and become a teacher of the process. This in no way changes our concern regarding their unproductive attitude, or how we may have to deal with such an attitude in our teaching and leadership roles. The reversal simply adds a teaching aspect to our confrontations, and more effectively models the Hyde process.

Most of us will find this approach incredibly difficult to do; we are all products of an achievement culture and our defensive response to any kind of criticism has virtually become an emotional disposition in us. Even further, the idea of accepting criticism from someone with a bad attitude goes against our sense of fairness. But if we stick with it, I believe we will slowly appreciate it.

to our present society, it may be difficult to accept at first, especially to accept other's input in the same spirit that is intended. But parents will in time discover welcomed allies who operate almost like a second conscience in helping them achieve their best.

Brother's Keeper is a challenging concept to practice, but our joint commitment to do so has created a very powerful cocoon.

Respect For Authority

Great organizations are highly disciplined, which is maintained by a reverence for authority. One day at football practice when I was talking to my squad, several kids were apparently horsing around, and before I could say anything, Pete the quarterback angrily said, "Knock it off!" A few moments later Pete heard the noise again and mistakenly blaming Bob, our star lineman, said, "Bob, take a lap!"

As Bob started to protest, Pete cut him off, saying, "Take the lap or get off the field!"

My heart was in my throat because knowing Bob as a quiet but proud individual, I thought the confrontation would cost us both our star player and our QB's leadership. But respecting Pete's leadership, Bob silently took the lap, even though he wasn't to blame. (Not surprisingly, Pete eventually became an outstanding Captain at Colby College, and Bob the Athletic Director at American International College.)

I'm sure Pete apologized later to Bob once he learned the truth, but their discipline in that critical confrontation exemplifies leadership on both their parts. Regardless of Pete's mistake, these two kids handled the situation in the best possible way for the entire team.

Leadership was not meant to be perfect. As dedicated as we parents are, we

"It is a rough road that leads to the heights of greatness."

Seneca

Roman statesman, philosopher,
writer (c. 4 BC–65 AD)



The Hyde-Bath men's lacrosse team wins the New England Prep School Championship.

“Effective leadership is putting first things first. Effective management is discipline, carrying it out.”

Stephen Covey

Contemporary author,
management and leadership
consultant

Offering Son a Clear Choice

Hyde parents describe the process of honoring their responsibilities to their son's future:

My son, Mike, was not happy at Hyde and wanted to come home and attend his old public high school with all of his friends. His father and I suffered through Mike's first year at Hyde listening to him accuse us of lying to him and how inappropriate Hyde was for him. His father and I decided to make our position clear by Christmas of Mike's junior year.

Our message to Mike was that he had the choice to leave Hyde for his senior year, but we would not support him financially. He could go to school with his friends, but needed to find a place to live and a way to put money into his pocket. Mike refused to speak to either of us for all of winter term, not a word. Shortly before the end of the term he called to say that he could not support himself working at McDonald's and once again was being forced to do what we wanted. He was angry and felt manipulated even though I pointed out this was his decision.

Mike did finish and graduate from Hyde. In his graduation speech and letter to me, he thanked me for forcing him to stay at Hyde.

will sometimes be wrong in raising our children.

Children need to continually express themselves, which sometimes means challenging their parents. But, until children reach independence, the ultimate responsibility for their futures must always rest with parental authority, even if and when we decide to defer it to our children.

By the same token, Hyde has the responsibility of preparing each student and thus each family for excellence in life, which inevitably requires major change in a very limited time frame. So both parents and students must be willing to defer to Hyde's leadership during their Hyde experience. If parents, for example, decide to place their own authority above Hyde in certain situations, then their children will often end up rejecting Hyde's leadership when the going gets tough—which it inevitably will.

Until children reach independence, the ultimate responsibility for their futures must always rest with parental authority, even if and when we decide to defer it to our children.

If both parents and Hyde are wise, their family and school leaderships will be very listener-sensitive and sharing, and they will use their authority only when absolutely necessary. But if excellence in life is the goal, they will have to insist that their authority is always respected—an important lesson to pass on in families.

Unique potential, not the individual, is sacred at Hyde. This can sometimes be a contrary ethic to America's rever-

ence for the individual. Hyde requires that the development of unique potential and an individual's best always take precedence over the attitudes and authority of individuals.

In reality, this means that each of us must agree to willingly submit our wills as students, teachers, parents and families to the authority of the Hyde process. This submission is vital to creating the powerful Hyde cocoon, which enables all members to achieve their best growth.

This personal submission sometimes wounds our sense of individuality and pride. It requires a deep humility from us, particularly from teachers and parents. But it is vital that we model this humility so that our students and children will follow our lead.

We must teach Hyde students to willingly accept the authorities of both the Hyde process and their family; insubordination in any form cannot and should not be tolerated.

Until age 19 (and sometimes later), children are a "work in progress." They need the freedom to test responsibilities and to make mistakes. Children often have different perceptions and priorities than their parents and teachers. Sometimes it is effective to allow growing children to test things for themselves; but the ultimate responsibility for their preparation for life always remains in the hands of parents and teachers, which is why insubordination in any form is unacceptable.

Parents and teachers will sometimes be wrong, so occasional challenges and discussions can be productive—as long as the authority remains respected and honored. These moments may allow the adults to express their humility,

and often lead to students accepting more responsibility for their own growth.

Brother's Keeper provides the most fruitful area to develop leadership at Hyde. Regardless of where students might be in their own growth, they are always able to perceive a best in others, if not in themselves.

Parents and teachers will sometimes be wrong, so occasional challenges and discussions can be productive—as long as the authority remains respected and honored.

Brother's Keeper empowers them to step out of themselves, and to focus on the best in their peers, even in their teachers and parents. When they do this often enough, they begin to transform themselves into their higher self, and in the process help others do the same.

To support this crucial growth, any Brother's Keeper act or action at Hyde, right or wrong, must be fully respected. Once respected and honored, it can then be challenged or even discussed with a higher authority, such as a teacher. But Hyde student leadership and authority must never be belittled.

The Hyde process reaches its best when student leadership becomes a powerful source for growth. The entire school-community seeks to encourage Hyde students to practice Brother's Keeper, and then supports their courage and concern in doing so.

"The most common commodity in this country is unrealized potential."

Calvin Coolidge
American President (1872–1933)

“Leadership is a combination of strategy and character. If you must be without one, be without the strategy.”

Gen. H. Norman Schwarzkopf

Contemporary American retired army general

For Hyde students, leadership is not an act. It is a state of being. Hyde leaders have two outstanding qualities:

1. **They exemplify Hyde’s Five Words and Five Principles.**
2. **They express Brother’s Keeper and Intentional Intrusion.**

Internalizing these qualities is an ultimate challenge in our growth and development. We can best deal with this challenge by experiencing leadership in stages of learning—*Excellence-Effort-Motions-Off Track*—known as an EEMO scale.

Unique potential, not the individual, is sacred at Hyde.

By applying EEMO evaluations to each of the Five Words, students, teachers and parents can define our growth in terms of being Self-Centered, Beginners, Leaders and Stewards. Then, by applying an Intentional Intrusion evaluation to our entire school-community, we can collectively rate our Brother’s Keeper community efforts of leadership.

Leadership Guidelines

Hyde excellence depends upon student leadership. The most effective teachers of the Hyde process are students. Every student act of Brother’s Keeper and Intentional Intrusion significantly strengthens both Hyde and Hyde students.

Parents should apply these guidelines in their regions, and teachers with their colleagues:

- ◆ Be consistent.
- ◆ Treat everyone the same.
- ◆ Be firm.
- ◆ Honor your leadership responsibility.

Here are some practical do’s and don’ts for leaders:

It is your authority, not you, that threatens your peers. So do not take any response personally; *take your job seriously, never yourself.*

Welcome any defensive response attacking you as a teaching opportunity to model how we handle Brother’s Keeper. Thank the confrontee for his/her input because you are committed to your best growth and therefore to the help of others. But do not allow what might be wrong with you or how you are handling the confrontation to diminish the value of your initial intentional intrusion.

Try to keep your own feelings—irritation, disappointment, anger, disgust, etc.—out of any confrontation. Be as professional as possible.

Be ready to refer the situation to leadership help, which will reaffirm your humility. And get into the habit of thanking those who do respect your authority.

Go out of your way to be friendly and supportive—to everyone.

Find “off-duty” opportunities for camaraderie, but do not allow any abuse of your authority. It may take a little time, but peers will eventually come to understand, respect and trust your leadership, and you will inspire them to follow in your footsteps.

Here are guidelines for Brother's Keeper leadership:

People by nature will resist and resent the intentional intrusion of their peers. Like animals, our power and "pecking order" instincts are threatened by intentional intrusion, and most particularly when used by our peers. We are already intimidated by peer pressure, and we fear those who intentionally intrude on us are putting us down to put themselves above us. We may attack them to put them on the defensive, and to make them back off. Even softening their intrusion may reaffirm our own power and position in the pecking order.

The vital maxim for leadership:

Take Your Job Seriously; Never Yourself. As Hyde Leaders and Stewards, we accept a commitment to honor Brother's Keeper and Intentional Intrusion in all Hyde relationships. Hyde is depending upon us to model these vital concepts. This very difficult job will sometimes place us in tough and challenging situations where we become unsure of ourselves, on the defensive, regret our actions, etc. Simply remember to take your job seriously, never yourself. Keep the focus on the Intentional Intrusion and not on yourself. If we turn out to be wrong, we can always apologize later. This resolute attitude in dealing with Intentional Intrusion will honor our leadership role, Brother's Keeper and the Hyde community.

Remember the phrase: "Don't take it personally." We all like to support and encourage others, not to intentionally intrude on them, which will naturally sometimes be resented and resisted. Since we are only in the learning stages of leadership, their attacks will inevitably hurt us, make us doubt our leadership, regret our intrusion, etc. When this happens, step back and remember the phrase "don't take it personally." Their attacks on you have very little to do with you, and everything to do with their fear of loss of power. If we can learn not to take their responses personally, we will be amazed at how others will eventually come to respect our leadership.

Respect your leadership role and insist that others respect it as well. Don't be your own worst enemy. For example, don't avoid intruding when someone is doing something that you yourself do. Remember, this is not about you; it is about helping them do their best. Tell them you feel like a hypocrite, but then do the right thing while resolving to become better yourself. Respect your role; don't let your own doubts, shortcomings, mistakes, etc., interfere. When peers realize you don't waver from your responsibility and you treat others equally, you will gain their respect.

Be ready to seek the leadership help of others. Our initial Intentional Intrusion efforts may lead others to attack us personally. Our willingness to seek the advice and help of others in these situations not

"The power of man has grown in every sphere, except over himself."

Sir Winston Churchill

British statesman,
war leader (1874–1965)

“The ultimate leader is one who is willing to develop people to the point that they eventually surpass him or her in knowledge and ability.”

Fred A. Manske, Jr.
Contemporary business leader

only gets the attack off us, it demonstrates our humility. It recognizes we may be wrong, that we are not “power hungry,” and that we are simply trying to honor our leadership responsibilities. This will help others trust our leadership.

The leadership we develop in honoring our Brother’s Keeper responsibilities becomes a primary means in challenging and then realizing our deeper intellectual, emotional and spiritual resources.

What follows are excerpts from a typical graduation speech of a Hyde senior. It illustrates this deeper development and growth in Hyde students:

Richard Tarnas says, “Happiness is achieved through living the kind of life that best serves the nature of the soul.”

Discovering the nature of my soul has not been easy. There has been a real lack of belief in myself for a long time. I lived my life in a very comfortable way. The vision for my life was



A Hyde senior making her graduation speech.

PHOTO: BRIAN BEARD

unfocused and weak. The nature of my soul was not familiar to me.

Hyde pushed me to realize my potential. I have gained immense confidence from struggling with my attitudes in academics. My family has had the humility and courage to deal with our obstacles and we have grown to incredible heights. I have seen myself as a leader through challenging my teammates on the sports field... I have made my strongest friendships of my life here, because I have learned to open up and give. I wandered on this campus as a boy and I stand before you as a man.

My vision has become clear and ambitious. The nature of my soul calls for a life of challenge... I have become an adventurer. I will let my conscience lead the path of my destiny, and not the pressure of society. For me to feel satisfied and happy, I must go after my best. That is the nature of my soul.

The speech dramatically portrays a student's transcendence to a higher human self. After being primarily motivated by his animalistic drives of self-protection and self-gratification (*I lived my life in a very comfortable way*) he begins to more powerfully experience his deeper character (*Hyde pushed me to realize my potential*).

We see his developing courage in academics, family seminars, sports and with peers. We can imagine his growing curiosity in the classroom and in learning about himself. We can visualize him struggling with his parents to deal with family dynamics and issues. We can visualize his growing concern expressed with others. We see his leadership emerging

in sports. We see a boy not only transforming into a man, but one with integrity. His speech reveals that he has fulfilled the "intense transformational experience" that determines leaders.

Since his development is still a "work in progress," we should not expect him to consistently maintain this high level of purpose. But like the professional golfer who has learned how to utilize centrifugal force, he has achieved an experience by age 18 where he has begun to maximize his unique potential. So if—or when—he goes "off-track" in life, we can be confident he will realize what he is missing, and know how to regain it.

Leadership helps us act at a deeper level in the Hyde process.

Finally, if a boy can achieve all this at 18, imagine what we adults could achieve with our experience, maturity and deeper sense of responsibility.

Leadership helps us *act* at a deeper level in the Hyde process. In the next chapter, we will learn how to *reflect* at a deeper level in the *action-reflection learning cycle*. ♦



"We must learn to live together as brothers or perish together as fools."

Martin Luther King, Jr.

American clergyman, civil rights leader (1929–68)

Leadership: Reflection & Review

Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.

1. Evaluate your humility in terms of how well you allow others to help you realize your best.
2. What changes do you have to make in yourself and your attitudes to better allow others to help you realize your best and your unique potential?
3. Brother's Keeper and its Intentional Intrusion expression have proven to be the most difficult part of the Hyde process. Evaluate how well you are practicing them compared to other people at Hyde.
 - ◆ Examine the situations where you are both likely to honor them and not to honor them.
 - ◆ Determine what changes you must make in yourself and your attitudes to truly honor this new responsibility.
 - ◆ Specifically identify what will improve your Intentional Intrusions.
4. Leaders are determined by their intense transformational experiences. Describe learning situations or events in your life that you feel were transformational in nature.
5. Evaluate your leadership qualities: your "adaptive capacity;" your ability "to engage others through...a common vision;" your distinctive voice; and your integrity.
6. Identify a situation where you should have respected authority and didn't. Identify a situation where you did respect authority and should not have.
7. Evaluate yourself in terms of "don't take it personally." Describe how you take your job seriously, not yourself.
8. In terms of leadership, evaluate: Your consistency; Your firmness; How well you insist that your leadership is respected.
9. Explore the extent to which you believe leadership is and/or should be an integral part of your character and unique potential. What changes do you need to make to improve your leadership?
10. Evaluate where you would place your school-community in terms of intentional intrusion. Why?

The Seminar

Deeper Reflection

Whether we realize it or not, our growth in life is governed by the *action-reflection learning cycle*. In this chapter we will learn how to do the *reflection* part at a deeper level.

Every action or reaction we experience triggers thoughts and feelings, which in turn determine how we see ourselves and life itself. In the *head-heart-soul* hierarchy of learning, our feelings represent a deeper emotional level of understanding than our minds, so we are not always intellectually aware of what our feelings are or why.

There are times when our minds understand something first, like a set of instructions, which we then put into practice in order to train our emotions and ourselves. For example, our minds initially try to shakily ride a bicycle, and then eventually our bodies and emotions learn to do it—flawlessly.

But more often than not, our emotions and feelings beat our minds and our thoughts to the punch. For example, how we perceive people is often heavily dependent on our first impressions about how we *feel* about them, and then it may take a lot to change our minds.

The action-reflection learning cycle helps us develop an identity, based on how we see ourselves and life itself. This identity then influences our new actions and reactions, which again trigger new thoughts and feelings. Some may reaffirm old ones, and thus lead us to conclusions that begin to form habits, attitudes and emotional dispositions.

“The life which is not examined is not worth living.”

Plato

Greek father of western philosophy (c. 428–348 BC)

“He who knows
others is wise.
He who knows
himself is
enlightened.”

Lao Tzu

Chinese Taoist philosopher
(c. 600 BC)

Many of the habits, attitudes and emotional dispositions we develop will move our growth along the path of our unique destiny. But others may retard, block or misdirect our growth. Since the habits, attitudes and emotional dispositions we form are very difficult to change, and particularly so by ourselves alone, the synergy of the Hyde seminar is a powerful way not only to effectively deal with them, but also to transcend them.

Our unique destiny requires our true best, and we realize that we cannot achieve our true best alone. We have learned that others see our best and our unique potential in ways we ourselves cannot.

When we try to apply the action-reflection learning cycle by ourselves, our emotions or our egos can easily overwhelm our thoughts or block our conscience. But when we apply this learning cycle in seminar settings, others help us to move beyond our emotions and egos to reach our true best.

Learning to Experience and Utilize Seminar Synergy

Three important rules for the seminar will help us maximize the power of synergy in our growth:

- 1. Primarily share from your actual experiences in life, and try to share them like an objective reporter.** Editing the experience to what you think is significant and important may short-circuit the deeper insights of others. Learn to share experiences as they are; then if you feel the need, add more. Remember, others can always ask if they don't understand something.

- 2. Share as deeply as you can from your feelings and your emotions, not from your thoughts and your mind.** The goal in a seminar is always to learn how to understand and then follow conscience—the compass of our destiny. What we share from our feelings and our emotions puts us just one step away from conscience, while what we share from our minds and our thoughts is always controlled by us and our egos, and thus is two steps away from conscience.

- 3. Listen with an open mind and heart; encourage and allow others to share their deeper thoughts and feelings in seminars.** In this way you achieve their maximum contribution to your best. A key seminar guideline is: *If the shoe fits, wear it; if it doesn't, throw it away.* Remember you and you alone will decide what you will take away from seminars.

Emotional growth is critical in character development. For our emotions such as hate, anger, frustration, guilt, shame, sorrow, humiliation, etc., the acid test is: *are they changing us for the better or not?* If they are, continue to hold on to them. If not, get rid of them or transcend them, which we can do by sharing them in seminars.

Think of the irrational fears that our self-protection instincts can produce. Think of the irrational desires that our self-gratification instincts can create. Think of how our inherent self-centeredness can center the world on our wants and ourselves. The synergy we can experience in seminars puts into motion the power we need to transcend these more animal-self qualities.

A student takes an important step in realizing her deeper self by dealing with a parent relationship:

I hadn't spoken to my father in 6 months; he wasn't really a part of my life for 16 years, so I was ready to totally remove him from my life altogether, until he signed up for an FLC. I was absolutely mortified to have a three-day seminar with him without my mom. At first my attitude was horrible and my dad seemed to be turning everything around on me. I wasn't getting anything out of it, so I decided to fake my way through it, which didn't get me anywhere either.

Then, thanks to my friend, I found the courage to take a huge risk and I told my dad every single thing that was holding me back from having a relationship with him. Since he couldn't deny the things I was saying in front of a larger group, he was forced to take in and really think about what I was saying. With the group's support, he was able to dig deep into his past, and share many things from his childhood, and he found things he could really work on. We are now working on a trusting and productive relationship that would not have been possible without the FLC.

The seminar enables us to realize what the early Greeks taught us to seek: our unique potential that yearns to be expressed and lived. By transcending our more animal feelings and emotions, we open ourselves to the deeper and more powerful intellectual, emotional and spiritual resources of our higher human self and our unique destiny.

So in approaching seminar homework and participation, we take a deeper look at ourselves and our growth:

- ◆ We review our experiences, past and present. We share positive experiences that we want to acknowledge to ourselves and have reinforced by others. We share and acknowledge negative ones and allow the input of others to help us move beyond them. No one is perfect, and we should never allow our mistakes and shortcomings to diminish us or stand in our way.

- ◆ We review our feelings and emotions in response to life, particularly those that intellectually we do not fully understand. It takes courage to go to this deeper emotional level because we give up control, and may experience confusion and uncertainty. But seminars may lead us to a deeper understanding, or at least allow our emotions to better support our growth. Again, we wish to reinforce positive ones, and transcend negative ones.

While we may find the seminar process very difficult and challenging, eventually it will help us learn how to "step outside of ourselves," and together with others, examine our lives. If we develop the courage to truly share ourselves, we will discover others will not look down at the worst in us, but rather respect and trust our desire to be the best we can be and to realize our unique potential.

"It is only with the heart that one can see rightly; what is essential is invisible to the eye."

Antoine
De Saint-Exupéry
French writer and aviator
(1900–44)

"Today, if you are not confused, you are just not thinking clearly."

Peter Ustinov
Contemporary British actor

“This above all:
to thine own self
be true.”

**William
Shakespeare**
British poet, dramatist
(1564–1616)

We have a unique insight into the growth of others, so as we learn to utilize synergy, we become empowered to help others as we have been helped, an important means for realizing our ultimate purpose in life: *To be the best I can be; to help others and leave the world a better place.*

**If we develop the courage
to truly share ourselves, we
will discover others will not
look down at the worst in us,
but rather respect and trust
our desire to be the best we
can be.**

In order to help others as we have been helped, we learn to respond with our own experiences and emotions:

- ◆ Instead of giving advice, we try to respond with our own experiences that are similar to theirs: *I know how you feel; I have felt the same way myself, and this is what I found.* This humanizes our responses, and allows others to decide what they can apply from what we have shared.
- ◆ When we are really “into” the seminar, what others share will often reach our own feelings and emotions. By sharing in response, our sincerity and depth provides a powerful synergy, not only to that person, but also to the entire seminar group.

Here is an important point to remember in seminars: we will inevitably have thoughts and feelings

regarding what others share. If we keep those thoughts and feelings to ourselves, they are of no use to anyone but ourselves. But when we have the concern and courage to share them, then regardless of what our thoughts and feelings may be, they become our gift to others, to be used or not used, as they see fit.

Seminar Structure

The usual seminar group size is 5–20 members, although larger or smaller is acceptable. Time is the main factor in size. Give people enough time to express themselves and get feedback from others, while still having enough people in the group to create a good level of synergy. Experience will teach the best balance.

Homework is often assigned for seminars. Homework provides us the opportunity to step out of the pressures and daily routine of our lives, and to focus on our growth and ourselves. In the seminar, the homework becomes an immediate way to focus on our deeper selves.

There are ten seminar guidelines that are read aloud to set the tone and context of synergy for every seminar. The group may then begin to seminar together or in sub-groups by sharing homework and/or addressing personal growth issues.

A facilitator is usually appointed to conduct the seminar; otherwise the group or sub-group elects one. While the facilitator shares from personal experience like all other seminar members, he/she is ultimately responsible for maintaining the integrity of the seminar. To handle difficult situa-

Seminar Guidelines

1. When in doubt, I will bet on the truth; still in doubt, I will bet on more truth.
2. I will listen and not act defensively. (I cannot hear with my mouth open.)
3. I will not give advice, complain, explain, intellectualize, or protect. *I will move from my Head through my Heart to my Soul.*
4. I will be specific, speak for myself, and stay on the subject.
5. I will share from my own experiences. *I know how you Feel...I have Felt the same way...This is what I have Found.*
6. I will stay out of my ego as much as I can. *I will take my job seriously, not myself.*
7. With my conscience as my guide, I will support and challenge the best from others in the group. *I will let others know how I feel about them.*
8. I have a personal obligation to make this seminar go.
9. I will try not to take comments personally. *If the shoe fits, wear it; if not, throw it away.*
10. What goes on in this room stays in this room. (There may be times, however, when an issue needs to be shared with school staff for the benefit of the student.)

tions, he/she may ask for advice or help from the group, but remains the final authority regarding the conduct of the seminar. This responsibility could be rotated each meeting among more experienced members who understand the seminar process.

The seminar atmosphere is usually intense and sometimes confrontational, but always marked by empathy and compassion.

The seminar time is usually 1½–2

hours; however special circumstances may lead members to change this. The time is divided equally among the members, first to share the given seminar focus, and then to receive responses. A timekeeper—not the facilitator—is selected to maintain the time frames.

A seminar is an important and serious undertaking. It should reflect discipline, openness and honesty. The seminar tone is often deeply emotional, but punctuated by humor and our ability to laugh at ourselves.

The seminar atmosphere is usually intense and sometimes confrontational, but always marked by empathy and compassion.

We may leave the seminar feeling

“The human race has one really effective weapon, and that is laughter.”

Mark Twain

American author, humorist
(1835–1910)

“It always comes back to the same necessity; go deep enough and there is a bedrock of truth, however hard.”

May Sarton

Contemporary American poet
and novelist



A Hyde teacher leading students in a Discovery Group.

emotionally spent, like a sucked lemon, but also with a sense of fulfillment, hope and determination. Often participants will share “action steps” they plan to take in order to follow up on what they learned. Participants usually commit to holding each other accountable for those action steps.

The seminar room or space should be well lighted and reasonably devoid of clutter. The seating arrangement should be circular. Chairs, benches and sofas are best, with sitting on the floor if necessary. No standing or lying down. Try to maximize how completely participants see each other. Try to minimize their distance from each other, but without creating an outer circle. The facilitator must clearly see all and be visible to all, as should the participants.

The posture of participants is comfortable and relaxed, but always atten-

tive. Taking notes may or may not be allowed, but it is not encouraged because it can interfere with the vital listening-responding process.

Continual involvement and attention must be insisted upon. If the session is particularly intense, a short break might be useful. No side conversations. No food or alcohol; decide regarding beverages like coffee. No distractions.

Hyde time is five minutes early, but on-time is accepted. Quiet should occur immediately. Lateness should be addressed. Anyone with uncompleted homework may be asked to leave the seminar to complete it. Members of a newly formed group should introduce themselves, and newcomers should always introduce themselves. It is important to remind the group that each person is responsible for the seminar.

Since meetings are strictly confidential, members should know they can

share any personal information about themselves. It is a matter of personal integrity that each member never shares what goes on in seminars outside the meetings, although staff members may need to in order to maximize the growth process for each family.

Silence can sometimes help us sort out our thoughts, feelings and intuition, and to hear our conscience. However, we do not use silence to hide or shield ourselves from the group, or to withhold our honesty.

The seminar begins with "Clearing the Decks." This means that members must share any concerns they have about other participants or about themselves that might interfere with their *head-heart-soul* openness in the seminar. If the concern is about another person, a participant would, at a minimum, indicate the concern and acknowledge a plan to discuss it with the individual after the meeting. There is no dialogue during this time. Clearing the Decks also signals dedication to the seminar process.

The facilitator explains the subject and the process of the seminar. A timekeeper is appointed, usually a volunteer, and the remaining time is divided by the number of participants. Then the participants read the seminar guidelines; sometimes short questions or comments about the guidelines are allowed to help clarify them.

Here are some thoughts that can make the seminar experience more productive:

- 1. Respect Unique Potential.** Our unique potential is our spiritual connection to others. We all have a personal story to tell that provides wisdom about the journey in life. As we share our own adventure as honestly and openly as possible, we enrich the lives of others and become elevated by their experiences in return. *I will strive to speak from conscience.*
- 2. Authenticity is essential.** Perhaps the greatest gift we can give is our courage and concern to speak the truth—not what we think others want to hear, but what is true for us at that moment. This requires a willingness to remove our masks, to be vulnerable and exposed. *When in doubt, I'll bet on the truth; still in doubt, I'll bet on more truth.*
- 3. Listen respectfully.** Listening is an art. In conversing we often hear halfheartedly, our minds formulating a "yes, but..." rebuttal. Listening means to be fully present unto the speaker, reflecting on the words, and feeling the tone under those words. *If the shoe fits, wear it; if not, throw it away.*
- 4. Share responsibility.** Each of us has the power to advance or diminish the process; it is our personal energy and presence that creates community. Each person struggles to decide when to speak, to give, to receive, to confront, and to be silent. Silence can sometimes help us sort out our thoughts, feelings and intuition, and to hear our conscience. However, we do not use silence to hide or shield ourselves from the group, or to withhold our

"The trouble with most of us is that we would rather be ruined by praise than saved by criticism."

Norman
Vincent Peale
Contemporary American
clergyman, author

“They may forget
what you said, but
they will never
forget how you
made them feel.”

Carl Buechner

Contemporary American writer

honesty. *I have a personal obligation to make this seminar go.*

- 4. Avoid fixing.** As caring people, we want to help others and lessen their pain, so we tend to advise, offer wisdom, rescue, hug, pat, and affirm. However, fixing others sets ourselves up as superior and stronger—ego barriers that keep us from being part of the community. Each of us needs to fully experience our own pain in order to discover our strength; oth-

**We have learned that
what seems disagreeable
also helps us grow.**

ers can support us by being fully present and listening respectfully. *I will not protect, advise, explain or complain.*

- 6. Avoid intellectualizing.** Intellectual theories and analysis keep us in our ego, separating us from others and undermining the developing collective wisdom. We need to stay in our own experience, with our emotions and feelings. Speaking from our hearts helps to remove defensive barriers, and leads us to our conscience. *I'll share myself: "I know how you feel; I have felt the same way, and this is what I found for myself."*
- 7. Trust or test the process.** Creating a community is not easy. We may sometimes find the seminar process unpleasant, unhelpful, confronting or confusing. However, we have learned that what seems disagreeable also helps us grow, and that confrontation turns into love and respect, and

confusion leads to a deeper enlightenment. *Hang in there!*

- 8. Preserve confidentiality.** We share honestly about ourselves and expect to be safe in doing that. It is a critical condition of our community that our confidentiality is held sacred. *What goes on in this room stays in this room.*

Addressing Habits, Attitudes and Emotional Dispositions

The seminar plays a major role in the development of our character. The biggest roadblocks we face are our unproductive habits, attitudes and emotional dispositions. What follows is how we can recognize them, and help other participants—as well as ourselves—transcend them.

Habits

Acquired Modes of Behavior As animals, we are creatures of habit. Just as a dog will salivate at the expectation of being fed, so do we respond to habits that anticipate self-gratification or self-protection. Without proper teaching, children will create habits that resist their best growth.

Lying could become a habit—a conditioned response to protect oneself from threatened consequences of punishment or loss of face. Alibis, quitting, procrastination, avoidance, exaggeration, blaming, laziness, etc., reflect human behavior that can solidify into habits that undermine our best growth.

Here are some examples of habit development and change:

- ◆ The individual who procrastinates needs to focus on a new habit like *First Things First*—always putting needs before wants. The person will

put work before play; vegetables before desert; hard before easy; etc. In time he/she will transcend the habit of procrastination because it interferes with his/her newly found and more effective *First Things First* habit.

- ◆ The individual who is defensive needs to understand the problem has little to do with others and what they are saying. It is much more about his/her own insecurities and self-protection instincts. Once this understanding is reached, the person can better focus on thoughtfully listening before responding. Slowly, the individual will realize the power gained by becoming open to the synergistic help of others.
- ◆ The self-centered individual needs to be placed in situations where he/she is required to address the needs of others. In time the person will realize the higher benefits of helping others and will begin to transcend the self-centeredness.

Parents can help this process by examining both their own habits and those of their children, making a concerted effort to address both, while modeling the improvement of their own. As parents we must understand that it is the *changes* we make in ourselves, not our achievements, which our children will identify with and follow. To raise children properly we should not worry about our mistakes, but simply commit ourselves to continual growth.

Attitudes

Mental and/or Emotional Positioning

While habits are largely at the behavior level, attitudes reflect how we see others and ourselves. Understanding and

improving our attitudes are essential to the development of character.

Unproductive attitudes mostly reflect our lesser animalistic self-protection and self-gratification instincts, which will resist and even block our deeper self-discovery motivation.

For example, students unmotivated in academics are generally protecting themselves from fear—fear of competition and failure—while seeking the freedom to pursue pleasure. Such students will deliberately block their vision and sense of purpose.

Students who lack confidence will often hold on to attitudes like “I can’t do it” as a means to stay in a comfort zone. They find parents, teachers, and peers are often reluctant to rigorously challenge someone who seems to lack confidence.

Here are examples of unproductive attitudes and how they might be addressed:

- ◆ An individual suffering from a negative “I can’t do it” attitude can begin by developing more pride in effort than in achievement. He/she will eventually achieve a higher performance and begin to appreciate the power of a positive new attitude transcending the negative one.
- ◆ A student is bored by academic work. He/she is probably utilizing instant gratification desires (such as wanting to watch TV or talk to friends) to protect himself/herself from academic competition and the fear of failure. By taking responsibility for his or her own learning and self-discovery, the student will eventually transcend these lesser self-gratification and protective instincts.

“Habits are safer than rules; you don’t have to watch them. And you don’t have to keep them either. They keep you.”

Frank Crane

American clergyman
(1861–1928)

“The last of the human freedoms is to choose one’s attitudes.”

Victor Frankl

Holocaust survivor, author
(1905–97)

- ◆ An individual who tells lies needs to experience real consequences for the lying. He/she will then most likely enter the motions stage of learning by simply responding with the truth when under pressure to do so. With this new truth-telling attitude, he/she will likely experience more meaningful rewards that transcend those of lying, including a beginning appreciation for the power of integrity.

Unproductive attitudes can become part of our ego-protection system that will resist growth and change, and support staying at our more animal-self level. Hyde constantly seeks to address counterproductive attitudes while encouraging better ones. Parents need to be sensitive to the same process at home, both in themselves and in their children.

Emotional Dispositions

Deeper Family and Childhood Growth Experiences

Emotional dispositions both positively and negatively have a powerful influence on our character and how we approach ourselves, others and life itself. We may be inspired by our mental, emotional and physical successes or held back by abuses and trauma we experienced while growing up.

For example, my greatest challenge in life was emotionally letting go of my wife’s alcoholism. It took me 15 years. When I finally did let go (with the help of Al-Anon), my children let go as well. Then Blanche finally found sobriety; and our remarriage reunited our family.

Those often-painful 15 years expressed the childhood emotional disposition I had developed in dealing with my mother’s unresolved alcoholism. My misguided sense of “loyalty” in standing by my mother, and then



A Hyde parent shares her feelings during a Hyde Family Weekend.

The Hyde process requires a high level of truth. This teacher realizes the need to match personal honesty with professional honesty:

I came to teach at Hyde because I agreed deeply with the school's words and principles, and I was certain I lived by those same values. But after sharing my own experiences and listening to those of students and faculty, it became clear I was not practicing the same honesty with my family and wife; I merely avoided uncomfortable topics. The aura of frank discussion and insight into those around you at Hyde helped me see my own misperceptions and manipulations. My willingness to ask for more in my life was the key to using the Hyde process.

by Blanche, actually helped to support their drinking. Once I transcended my emotional disposition to gain a higher sense of loyalty, I finally got out of Blanche's way, and she solved her problem. I just wish I had done it sooner.

Unproductive attitudes can become part of our ego-protection system that will resist growth and change.

Other examples of emotional disposition:

- ◆ We feel unable to fulfill our parent's expectations. Seminars can help us realize that such expectations have absolutely nothing to do with us and everything to do with our parent's own emotional dispositions. By focusing on our own best, we will eventually experience a deeper sense of fulfillment and transcend the projected sense of inadequacy of our parents, who are probably suffering from the expectations of their parents!

- ◆ An individual controlled by the animal instinct of fear—often stemming from an emotional disposition of inferiority—needs to recognize the damaging consequences of this control, and thus become motivated to confront the fear. By focusing on the development of courage instead of the fear, the individual will eventually initiate new actions that will help him/her transcend the fear.
- ◆ An individual affected by childhood trauma, and/or by counterproductive family dynamics (such as depressed parents, alcoholism, anger, marriage problems, etc.) needs to address them in seminar settings, where the synergy will eventually help him/her transcend them.

Family dynamics and issues can foster deep emotional dispositions in us that will profoundly influence how we later deal with ourselves, others and life itself. How well we address them in the Hyde process not only frees our own growth and the growth of our children, it also provides the right model to help our children deal with their emotional dispositions in life.

**“Change before
you have to.”**

Jack Welch

Contemporary American
business leader

“When one door of happiness closes, another opens; but often we look so long at the closed door that we do not see the one which has opened for us.”

Helen Keller
American world citizen
(1880–1968)

Effectively dealing with our habits, attitudes, and emotional dispositions, and experiencing the synergy that helps us improve or transcend them, prepares us to fully develop our character.

Transcending What Is Unproductive: A Personal Story

Let me illustrate such transcendence with my biggest challenge in life—the emotional disposition I formed in response to my mother’s alcoholism.

The night I finally accepted that my wife’s drinking was as out of control as my mother’s, our family was on vacation, and I ended up walking the beach alone. Like my 1962 crisis, I was convinced my conscience would support my decision to stick by Blanche, even though I visualized it tearing our family apart, and ultimately my losing Hyde School.

Family dynamics and issues can foster deep emotional dispositions in us that will profoundly influence how we later deal with ourselves, others and life itself.

As terrible as these consequences were, I was at least proud of my being able to do the right thing. But when I prayed for reaffirmation of my “noble” act, a spiritual voice responded to me saying, “*Let her go.*” This was the third spiritual intervention and help I believe I received in my life.

I was thunder-struck, not by the voice, but by the cruelty of its message. I could not believe this higher power I had

so trusted was expecting me to walk away while Blanche’s life was being destroyed, just as my mother’s life had been.

Almost in terror, I asked, “*But what’s to become of her?*” to which the voice responded, “*It’s her life.*” Rationally, and obviously spiritually, I understood the message. But I could not grasp it emotionally and it violated what I thought was my character.

This was my emotional disposition. Even though I believed the voice, emotionally I couldn’t stop trying to help Blanche quit, even after I started to go to Al-Anon, and even after finally divorcing her over the alcohol.

But as I experienced the powerful synergistic help of Al-Anon and others, I finally began to realize that I had a problem. This slowly enabled me to shift my focus from Blanche’s alcoholism to my own life and problems.

In time I finally became able to accept the spiritual message and transcend my emotional disposition: Blanche’s life truly was her responsibility, and my life truly was mine. This realization enabled me to let go of her and her alcoholism, and fully move on with my own life. And once I did, our three children did as well.

Six months later, Blanche finally surrendered her will to AA, and found sobriety. We remarried four years after that and our family was reunited. Unfortunately Blanche was struck with terminal cancer, but our family was able to share her last two years together.

Yes, alcoholism was Blanche’s problem to solve, but my emotional disposition had been her worst enemy, unwittingly deflecting her from the help she truly needed. Al-Anon helped me transcend it by refocusing me on

what is everyone's first and foremost responsibility in life: fulfilling our own unique destiny. And our commitment to do so is not only the right thing for ourselves, but also for those we love.

It taught me that at the deepest levels of our growth, we must learn to rely on the help of others; *others can see our best and our unique potential in ways we ourselves cannot*. So to realize our unique destiny, we must continually direct our own efforts and attitudes to challenge our best and our unique potential, which means continually sharing our growth with others.

Confronting What Is Unproductive: How It Works in the Hyde Culture

We live in a constant tension between our initial animal self, and our emerging higher human self. The Hyde culture provides an intense environment that supports positive habits, attitudes and emotional dispositions, and confronts negative ones.

Teachers, coaches, advisors, parents and students take advantage of this culture to help each other transcend counterproductive reactions.

Our first step to help is to get an individual to focus on a given reaction, even to the point of instigating a display of the unproductive attitude. This often involves confrontation. But it is important to remember that our confrontations stem not from our egos, but from our deeper

concern that the unproductive attitude is blocking growth.

At the deepest levels of our growth, we must learn to rely on the help of others.

The preferred method is for us to lead the individual to both recognize and confront his/her counterproductive reaction. Then we are in a strong position to guide him/her into developing the best means to transcend it.

However, such individuals seldom change easily; in pressurized situations

“There are countless ways of achieving greatness; but any road to achieving one's maximum potential must be built on a bedrock of respect for the individual, a commitment to excellence, and a rejection of mediocrity.”

Buck Rodgers
Contemporary American
business leader



Blanche and Joe Gauld on their wedding day, June 17, 1950.

“If you are not criticized, you may not be doing much.”

Donald Rumsfeld

Contemporary American
statesman

we often have to continue the confrontation. While the goal is still having the individual recognize and take responsibility for the counterproductive reaction, it may take time.

To be effective in confrontation, we should first remember the phrase, “Don’t take it personally,” which applies to us as well as those we are trying to help.

We humans naturally defend our reactions as if they are part of us, no matter how unproductive they may be. Therefore, we will often attack any efforts to help us change, at least initially.

Since we who seek to help are also human, and since the individual’s reaction is now directed at us, we probably will take it personally, and we may unwittingly begin to defend ourselves. At this point, we may need to remind ourselves that the attack on us provides

a vital teaching opportunity to reverse the confrontation roles and model how to accept intentional intrusion. We do so by thanking the confrontee for his/her input. This also helps to remind both parties not to take the confrontation personally.

In deeper confrontations, this role reversal may not deter the individual’s defensiveness, but it can keep us in the right frame of mind and supports our intentional intrusion. If the individual’s defensiveness persists, we can involve others to support the focus on his/her attitude.

We may need to follow up later on the individual’s counterproductive reaction—until its transformation begins. The confrontation itself could become counterproductive if it isn’t consistently and effectively followed up. The question often to be asked is: What can we do to inspire in this individual the need to change?



Two Hyde parents and their daughter journal during a Family Weekend at the school.

What is needed are actions that *impact the individual's habit, attitude or disposition*. What works for some individuals may not work for others.

I remember the time when I was very irritated with a student for not understanding his responsibilities in a situation. He obviously wanted me to explain it to him, which I refused to do. In exasperation, he finally said, "Please help me, Mr. Gauld. I really don't understand."

"Fine," I said, "I'll help you. Go grab a shovel and dig that trench out at the football field." I returned to my desk.

He said bewilderedly, "But how long do I dig?"

I said, "Just as long as it takes to understand. Trust me."

He finally returned at 4:00 that afternoon, and understood it even better than I thought he could.

We need to continually ask ourselves, "*Am I more concerned about X's reaction than he/she is?*" If so, we haven't yet found the right action.

We must realize that success may require the help of others to find a creative action; an individual resisting change can more easily manipulate a one-on-one confrontation. It is important for us to realize that the power of synergy is far greater than our own personal efforts, not only in finding better actions, but also in getting the focus off of us.

The final step should be the joint recognition—even celebration—of the transcendence of the counterproductive reaction. This can occur when the individual has recognized the unproductive reaction, and is sincerely working to transcend it.

For example, assume a student becomes very defensive to criticism, attacks those trying to help, and becomes adamantly resistant to any help. Finally the facilitator asks him/her to leave, and not return until he/she is ready to apologize and truly participate. Suppose the attitude still remains the same. The student may be sent out to work and think in solitude.

The question often to be asked is: What can we do to inspire in this individual the need to change?

This, or something more serious, continues until the student is ready to let go of the attitude, and interrelate at a more productive level. Then the student might be able to open the next meeting with an apology to the group. Members of the group may need to finish the previous discussion; in any case, the experience usually ends with a deeper bond of respect and trust.

The seminar completes the Hyde process. Now we can turn to the roles and responsibilities that make it all work. ♦

"To avoid criticism, do nothing, say nothing, and be nothing."

Elbert Hubbard
American author, essayist
(1856–1915)



“No man can
discover his own
talents.”

Brendan
Francis Behan
Irish author (1923–64)

The Seminar: Reflection & Review

Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.

- 1.** In seminars, how and when are you able to focus more on getting help in your growth than on how others might view you? What obstacles keep you from doing so?
- 2.** Evaluate how well you allow or encourage others to be honest with you, even when it hurts. How well are you able to listen to what they have to say?
- 3.** Evaluate how concerned and willing you are to actively help others realize their best, and to risk how they might feel about your efforts.
- 4.** Review your deeper feelings and emotions. Write down those that most affect you and your life, both positively and negatively. Resolve to share these in seminars.
- 5.** Evaluate your sense of humor. How well are you able to laugh at yourself? Do you balance seriousness and humor well? What can you do to make humor a more productive part of your life?
- 6.** Evaluate how conscientiously you are applying the Hyde process to your life? Do you trust it? If not, are you testing it? Share your doubts and/or faith in the process with others.
- 7.** Revisit your unproductive attitudes. Assess how they are affecting your life. Share them with others and get their help in developing a plan to change or transcend them.
- 8.** Revisit your deeper unproductive emotional dispositions. Try to express them at a deeper level and assess how they are affecting your life. Resolve to share them in seminars.

Hyde Culture

Roles and Responsibilities

The Hyde Culture is the powerful and essential setting for the development of character and unique potential. It creates the cocoon for the animal-self to higher human self-transformation. It serves as the crucible that develops students into leaders.

A school culture is defined by its purpose. The traditional school seeks intellectual growth of students; in contrast, Hyde seeks both their intellectual and moral development. This major difference in purpose creates two entirely different cultures that sometimes leads people to say they experience “culture shock” when they enter Hyde.

Webster’s Dictionary defines culture in these ways:

- ◆ *The act of developing the intellectual and moral faculties esp. by education...*
- ◆ *Enlightenment and excellence of taste acquired by intellectual and aesthetic training...*
- ◆ *The integration pattern of human knowledge, belief and behavior that depends upon man’s capacity for learning and transmitting knowledge to succeeding generations...*

Reviewing these definitions, we have to wonder: how, when and why did traditional education shed the deeper aspects of what defines culture, (ie: moral; aesthetic; belief and behavior), and become narrowly focused on just intellectual development?

“Here is the test to find whether your mission on earth is finished: if you’re alive, it isn’t.”

Richard Bach

Contemporary American author

“The direction in which education starts a man will determine his future in life.”

Plato

Greek philosopher (428–347BC)

Even worse, traditional education really sees “intellectual” development as only relating to the mastery of academic subjects, in order meet the requirements of standardized tests, colleges and employers. The development of curiosity, intellectual character, a love of learning, and other deeper intellectual qualities may occur in traditional schools, but they are the exception and not the rule.

Hyde’s purpose of developing character and unique potential creates a well-defined and powerful culture.

This reduced purpose has seriously weakened the culture of American schools, leaving them vulnerable to the dominant “popular culture” in society, a culture largely driven by commercial interests in the youth market.

In contrast, Hyde’s purpose of developing the character and unique potential of each student creates a well-defined and powerful culture of its own, which is able to repel outside agendas, no matter how strong. For example, today’s image-focused youth culture—what matters most is how you look—seriously compromises the learning environment, but it cannot survive at Hyde. Similarly, the do-your-own-thing attitude prevalent in the youth culture won’t last with Hyde’s Brother’s Keeper ethic.

Over time, the roles and responsibilities of each member of the Hyde community become very clear, and each person is important to the culture and to the fulfillment of Hyde’s purpose, which is one’s full preparation for life.

Within a Hyde culture, the head of school is the ultimate authority, not unlike a Queen Bee, whose most important function is to enforce the social order of the hive. He/she is responsible for ensuring the culture’s continual reverence for the development of unique potential, and he/she allows no other concerns or authorities to transcend this reverence. He/she is the spiritual leader of the school, and the caretaker of the integrity of both the Hyde culture and the Hyde process.

Excellence in growth requires synergy. Since synergy is primarily produced by the culture, every member of the community is held responsible for practicing two Hyde ethics that help maintain its standards:

No Private Conversations This ethic helps eliminate hidden agendas, cliques, and interchanges that could erode trust within the community. No private conversations means if A talks to B about C, then A becomes obligated to also tell C, and B is obligated to ensure that it happens. No private conversations allow all concerns and conflicts to be resolved, even if it requires involving the school head. This helps sustain the flow of truth and trust within the culture.

Humility This ethic helps to keep egos and authority conflicts from disrupting the vital synergy of the culture. We all maintain certain authorities in our lives, particularly in our families. The Hyde process is bound to challenge the natural authority we have over ourselves and our lives, as well as the ultimate authority we reserve for our families. It may require great humility in some situations to allow the Hyde culture to dictate change to ourselves and our families.

In chapter 6, I gave the example of Bob the lineman who took the lap mistakenly dictated by Pete the quarterback, even though Bob had not been the culprit who deserved the lap. Bob's humility in swallowing his ego in that situation was a major contribution to the entire team.

The Hyde culture requires a united school- family integration.

Of course we at Hyde don't just robotically do what we're told; there are times when our individual expressions of conscience are needed to lead the community. But we must be sure that our conscience—and not our ego—does the talking in these critical situations; humility can teach us how.

We rely upon the head of school to ensure that practicing these two ethics neither compromises the integrity of Hyde individuals nor compromises the integrity of the Hyde process and culture. Clearly, therefore, much depends upon the character and leadership of the school head. Perhaps the most important function of the Hyde Board of Trustees is to be certain the Hyde culture is always led by such an exceptional individual.

The “no private conversations” and “humility” ethics create a synergistic flow and continuity to the process, to the benefit of all.

The Hyde culture creates a revolutionary new relationship between family and school. While the traditional school and family operate as separate, autonomous entities, the Hyde culture

requires a united school-family integration. This unity radically changes how parents and teachers relate to each other.

Parents are the natural authority over children and the family. Parents are also the most influential figures in the Hyde culture. In character development, parents are the primary teachers and the home the primary classroom. Thus within the Hyde culture, parent and school authority can easily conflict—even unconsciously.

For example, at Hyde all of us—teachers, students and other parents—are supposed to actively participate in helping parents effectively raise their children—a no-no outside the Hyde culture. At Hyde, excellence in family is a must in achieving excellence in school.

To create a strong culture and cocoon, Hyde parents need to conscientiously and continually support the school's program *by example*, both at school and at home. Their willingness to defer their own authority to the Hyde process serves as a powerful example for children to follow.

We must be sure that our conscience—and not our ego—does the talking; humility can teach us how.

The same deference is true for all staff members who have children attending Hyde; they and their families accept the leadership of their parent regions. This role provides them an additional opportunity to both teach and model the process.

Such deference may go against the grain of some parents; entrusting the

**“It's a funny thing
about life; if you
refuse to accept
anything but the
best, you very
often get it.”**

**W. Somerset
Maugham**

British novelist and playwright
(1874–1965)

“The purpose of life is a life of purpose.”

Robert Byrne

Contemporary
American author

future of their children to any school may seem irresponsible. But Hyde parents have continual opportunities to step back and evaluate whether or not their trust in the Hyde process is justified.

In essence, they are being asked to test the process for themselves and their families, not just trust it.

Testing the process brings parents closer to internalizing it. When the Hyde process is internalized, it can dramatically improve parental effectiveness, which in turn develops a deeper trust in families. Generally, Hyde parents and their children unanimously come to believe the Hyde process transforms them. Such families then become

powerful mentors for other families in the Hyde community.

The Hyde board of trustees or governors is the ultimate authority of the school. Primarily concerned with the overall management and direction of the school, the trustees maintain an objective, oversight position, hiring, assisting or terminating the school head. Trustees are involved within the Hyde culture only with board chairman and school head consent.

No one within the current Hyde culture serves on the board. However alumni parents who have internalized Hyde—as well as older alumni—have proven to form the backbone of a Hyde board. The board creates its own

— ◆ —

This parent begins the Hyde process “off-track,” but once she decides to test the process, she is able to experience the motions-to-effort-to-excellence continuum:

When first introduced to the Hyde process, I thought it was touchy-feely BS... So I participated grudgingly and skeptically. I thought the sessions were pretty tedious and I didn't enjoy them; I just put in my time.

Then it dawned on me that my son was only a sophomore and that I was looking at three more years of this stuff. How was I going to survive? So I started thinking seriously about my writing assignments. I often found myself very sad and even crying as I wrote. At first I was scared to read this stuff publicly, but I found nothing but support. Occasionally somebody would make a critical comment, and when I started to explain myself further or defend my position, the group wouldn't allow it.

It wasn't until later that I realized the critical comments were usually correct and very helpful. So I started giving my honest feedback to what others said. I found this very difficult when what I had to say was counter to what I thought they wanted to hear. But I've been thanked later by people for giving them honest feedback. It felt good.

As I got more comfortable with the process, I found I didn't think or worry about my son anymore. And the more I focused on myself, the better he got and the closer we became. Now I eagerly await Hyde meetings and find them incredibly refreshing and supportive.

Hyde culture, and their dedication and overall leadership gains the trust of the Hyde community.

The unusual involvement in Hyde of the Gauld family needs to be mentioned here: My son Malcolm is president of all Hyde operations and his wife Laura heads the national *The Biggest Job*® workshop program; my daughter Laurie is the Hyde-Bath school head and her husband Paul Hurd is presently the senior teacher there; my daughter Georgia is an administrator at the Hyde-Woodstock school and her husband Don MacMillan was the founding Head of School of the Hyde-DC public charter school.

Hyde parents have continual opportunities to step back and evaluate whether or not their trust in the Hyde process is justified.

Why this extensive family involvement? It certainly wasn't planned. I believe my 1962 commitment and the founding of Hyde became defining moments for our family, and as such, significantly defined our respective unique potentials. Each one of my children married individuals who were already involved in Hyde.

Hyde integrity has proven to confront any role that doesn't effectively enhance the process, so how does it happen that all Gauld family members hold significant leadership roles? I suspect it results from family training. Blanche and I held the same values, which are the foundation for Hyde's Five Words and Five Principles. So

each child has been internalizing the Hyde process since birth; the same is essentially true for those they married

The roles of Hyde students, teachers and parents are radically different and more advanced than these roles in traditional education. To do the Hyde process effectively, the differences need to be fully appreciated.

First, the purpose of any educational process largely determines teacher, student and parent roles. Traditional education is narrowly focused on the academic achievement of the student, which puts a premium on the dissemination of knowledge. So its educational process is heavily dependent upon the teacher because the teacher controls both the knowledge and its dissemination.

Thus the teacher's mind centers the educational process, creating a very authoritarian system. The student's role is primarily a reactive one to teacher directives. The parent's role is almost non-existent.

With its focus on achievement, traditional education motivates students toward getting good grades instead of toward learning, as widespread cheating painfully shows us.

Innate abilities and learning styles play a major role in academic achievement, but traditional education fails to address these individual needs. Many students give up or simply refuse to compete. In addition, since the emphasis on achievement primarily makes students rival competitors, the powerful resource of synergy is largely lost.

Traditional education also assumes the family is establishing a student's character foundation. Generally students cannot effectively be trained academically if they lack this foundation. There are

“The significant problems we face cannot be solved at the same level of thinking we were at when we created them.”

Albert Einstein
German-born physicist
(1879–1955)

“The great aim of education is not knowledge but action.”

Herbert Spencer

British philosopher (1820–1903)

gifted students who seem to achieve academic success without a solid character, but they won't succeed in life if their academic proficiency doesn't also reflect a deeper sense of purpose. That certainly proved true for the 14-year-old genius and the Vermont farm boy in my calculus class, as it did for many other students I taught.

Our present educational system has proven ineffective over a long period of time because its students increasingly lack this necessary character foundation. Most students today do not exhibit a sense of purpose regarding academic work; nor are they curious about learning or dedicated to academic excellence. Learning is of minor importance to most students; they instead simply seek grades for recognition and college entrance.

American education has a systems problem; students, teachers and parents do poorly today because the tools we give them ignore their best.

In fact, this system was designed for an earlier America, a time when the extended family and the community more attentively developed the character and overall growth of children, therefore allowing schools to effectively concentrate on academic growth.

In addition, today we face a far more complex world that places greater demands not just on our intellect, but on our emotional and spiritual resources as well. Our schools almost completely

ignore these deeper resources, and the cost to human life is tremendous.

A study indicated that the number of Americans who feel on the verge of a nervous breakdown had risen from 19% in 1957 to 26% in 1996.¹³ That is an increase of 7%, or 21 million Americans.

According to the National Institute of Mental Health, more than 41 million Americans—nearly 1 in 5—experience a mental disorder at some point in their lives. Some professionals project that newlyweds today will raise our 50% divorce rate to 67%. And more than 3%, or 6.3 million Americans, are now in our criminal justice system.

Further, according to *Reclaiming Our Schools* by Edward Wynn and Kevin Ryan, over the past half-century, American youth suicides increased 277%; homicides 219%; arrests more than 1200%; and unwed pregnancies 650%, in spite of improved sex education and contraceptives.¹⁴

In essence, our system of education has become a square peg in a round hole. The late W. Edwards Deming brilliantly inspired both Japanese and US industry by teaching them the monumental difference between problems created by ineffective *systems*, as opposed to ineffective *workers*.

We Americans have stubbornly related our educational ills to ineffective *workers*, blaming undisciplined and unmotivated students, under-performing teachers and uninvolved parents. But Deming recognized that American education has a *systems* problem; students, teachers and parents do poorly today because the tools we give them ignore their best. We narrowly focus on the academic prowess of students, while largely ignoring their vital character growth.

And we completely ignore the dominant role parents could play. Deming called our educational system “horrible.”¹⁵

The first responsibility of any educational system is to prepare students for life. Hyde seeks to build a new educational system, one that truly respects what students, teachers and parents have to give, and one that unites their efforts in order to rebuild the foundation of character, which will help them all succeed in life.

Hyde changes the focus of education from the student’s academic growth, to a more comprehensive focus on the student’s *unique potential*, which is primarily discovered by developing the student’s character.

This new *unique potential* focus revolutionizes the roles of student, teacher and parent:

- ◆ **Student:** The student “owns” his or her unique potential, so the student and not the teacher is the center in the educational process. Students learn to accept this new and demanding level of responsibility and accountability.
- ◆ **Parent:** Character is the primary means to discover and develop unique potential, so parents now become the primary teachers in the educational process and the home the primary classroom. Since character is taught by example, parents need to develop a significantly higher level of discipline and structure in their own lives.
- ◆ **Teacher:** Given these student and parent roles, teachers must learn how to facilitate a new learning process, assisting students and parents in their new roles. Teachers also need to *lead by example*.

The dedication of the Hyde student, parent and teacher, together with the dedication of a Hyde community, provide a powerful synergy.

Hyde Student: Roles and Responsibilities

In understanding and then meeting the responsibilities of new roles, we need to realize the huge problem all of us face in trying to grow beyond the roles we already know and have been trained to do. We will need courage and dedication to venture beyond them.

Hyde seeks to build a new educational system, one that truly respects what students, teachers and parents have to give, and one that unites their efforts.

As creatures of habit, we have been indoctrinated into how students, teachers and parents are supposed to operate. And we have internalized our present habits far more than we realize. So even though we may *intellectually* understand what our new roles are in the Hyde process, we must realize that it will take a great deal of practice at a deeper *emotional* level before we truly begin to internalize our new responsibilities. (Remember how awkwardly we first rode a bicycle with just our minds, until our body and emotions internalized the learning.)

The Hyde Student Role: Hyde students take responsibility for their own

“Man’s main task in life is to give birth to himself, to become what he potentially is. The most important product of his effort is his own personality.”

Erich Fromm

German psychoanalyst and author (1900–1980)

“We will discover the nature of our particular genius when we stop trying to conform to our own or to other peoples’ models, learn to be ourselves and allow our natural channel to open.”

Shakti Gawain
Contemporary American
author, speaker

A Hyde student notes how the Hyde process is transforming her father into a more effective model and teacher:

Dad, you have recently inspired me through your humility to be open and to learn from other people. I’ve watched you change from an angry closed person to a humble one. The memory that is especially vivid is the one of you in the parent show wearing a hula skirt and coconut bra. I now have a much greater understanding of the phrase, “Get out of yourself and have some fun.” You have shown me what it means to not be afraid of who you are.

learning and growth. They also learn to take responsibility for the growth of both their peers and the school at large. Teachers and parents work together to maximize the responsibility of students in the learning process.

This should be an obvious first step in any educational process, but it is an absolutely essential first step at Hyde, and becomes a continuing major challenge to Hyde students, teachers and parents alike.

Hyde students take responsibility for their own learning and growth.

For example, in traditional education, if the teacher forgets to assign homework, the student has no responsibility to do anything. At Hyde the student would be responsible to at least ask if there was any homework. In traditional education, a student needs a note signed by an adult to excuse a lateness. At Hyde, the student is responsible for truthfully explaining why he/she is late.

(This first step, students being fully responsible, is very healthy for American childrearing. In traditional education, both parents and teachers continually

pick up responsibilities students could and should be handling.

To see this more clearly, note that in our society, adolescence is primarily viewed as a time for fun, not as a time in which a serious preparation for life needs to occur. The term “teenager” is generally associated with images of irresponsibility and immaturity; such behavior is often expected. This has happened because we have learned to treat teenagers as overgrown children, not as the adults-in-progress they really are.)

In terms of what teenagers could and should be, we need to remember the key role many American teenagers played in winning World War II, and then in becoming the highest performing college students this country has ever seen. Today we refer to them as “The Greatest Generation.”¹⁶ Their outstanding teenage performance reaffirmed the wisdom of the great psychologist and philosopher William James, who urged in a classic essay in 1906 that our society and growing youngsters needed to be challenged with *The Moral Equivalent of War* in order to help them realize their deeper character and true sense of identity.

As a wartime teenager, I was expect-

ed to help keep our “victory garden,” to crush cans, etc., to support the war effort, along with experiencing gas, food and other rationing. My 10-week Navy “boot camp” experience was an important step in my growing up. We can construct a powerful crucible of similar challenges and sacrifices to help youngsters today experience the development of their maturity and leadership, war or no war.

The generations of teenagers who followed those of World War II have never been able to match their outstanding achievement, because they have been stuck in an educational system that treats them like children.

Challenge and adversity must become an integral part of adolescent growth in America.

How do we accomplish this? By introducing a new educational process that fully expresses our high expectations for our children’s growth, and further, one that offers transformational “crucible” experiences.

Hyde gives adolescents and their parents a life-determining choice: continue to trust today’s failing educational system to properly prepare for a meaningful and fulfilling life, or seek the deeper challenge and transformational change that the Hyde process offers.

It is a choice that honors the final lines of Robert Frost’s famous poem, “The Road Less Traveled:”

*Two roads diverged in a wood, and I-
I took the one less traveled by,
And that has made all the difference.*

“Trouble is only
opportunity in
work clothes.”

Henry J. Kaiser
American business leader
(1882–1967)



A Hyde student shares a happy moment after a soccer game.

“The price of greatness is responsibility.”

Sir Winston Churchill

British statesman, war leader (1874–1965)

The development of our unique potential requires us to take roads less traveled in life.

When I left business (and my ego desires for fame and fortune) to enter teaching, I initially felt humiliation and cursed that my unique potential dictated I should be a teacher. Today I am so thankful I chose my own road less traveled, for I know that teaching is the source of my ultimate fulfillment and contribution in life.

After 51 years of helping kids prepare for life, I am convinced that our unique potential defines both who we are and our true destiny in life, and if we hope to fully discover these forces, we must begin the development of our unique potential in our adolescence.

The more responsibility parents take, the more they will encourage their child to resist acting responsibly.

We must begin to choose between two basic motivations in life. Option 1: try to control our lives and live them the way we choose; or Option 2: seek to realize our unique potential and purpose in life and accept whatever that offers us.

If we are wise, we will come to recognize that Option 1 feeds our initial and lesser animal instincts of seeking pleasure and avoiding fear, while Option 2 honors our deepest human motivation of self-discovery and fulfillment of a larger purpose.

Helping children develop responsibility and accountability for their own

growth—as they (and we) pursue Option 2—should be an essential and continuing priority. Children enter life with zero responsibility for their own growth; they need to be prepared by us to accept the majority responsibility once they finish their teens.

~~~~~ In the Hyde process, student responsibility—as well as the system of accountability that ensures its continual development—is a primary concern.

### **Responsibilities of the Hyde**

**Student:** At Hyde, students are expected to take the majority of responsibility for their own growth by graduation. Most students enter Hyde way behind in accepting responsibility, because parents and their previous schools expected so little responsibility from them.

American parents have difficulty letting go of children because they want the best for them and thus often become overly concerned about their children's progress. This leads them to take more responsibility for their children's growth than they should, which in turn lulls their children into taking less responsibility than they should.

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**Students assume as much of the teaching responsibilities at Hyde as their level of maturity will allow them.**

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So parents unwittingly become more concerned about their children's futures than their children are. This leads to a pattern where the more irresponsible the child acts, the more responsibility the parent accepts.

Parents need to realize that, given their high expectations, children often fear they will fail as adults, and thus will try to hang on to being a child as long as they can. So the more responsibility parents take, the more they will encourage their child to resist acting responsibly.

American schools give students minimum responsibilities as well. Adults run everything at schools, a fact that caters to adolescent fears of growing up, and helps lull teenagers into remaining children. (It is as if the educational process is geared to accommodate the least responsible students.)

The student has absolutely no responsibility for classmates, even to deter or report harmful or criminal behavior.

In contrast, here are some of the expectations of Hyde students:

- ◆ To cultivate a curiosity about life and learning, continually addressing the three basic questions: Who am I? Where am I going? What do I need to get there?
- ◆ To practice delayed gratification: purpose before pleasure; work before play; hard before easy.

- ◆ To practice the never lie—never quit ethic.
- ◆ To practice and honor Hyde's Five Words and Five Principles.
- ◆ To respect the active input of family members, Hyde staff, and Hyde students.
- ◆ To demand the best from family members, Hyde staff and Hyde students.
- ◆ To honor the dictates of one's conscience.

What most distinguishes Hyde students is the leadership role they assume in the Hyde process and in the school as expressed in *Brother's Keeper* and *Intentional Intrusion*. Students assume as much of the teaching responsibilities at Hyde as their level of maturity will allow them.

Under the Brother's Keeper ethic, they are committed to the best growth of all Hyde community members. It is not unusual for Hyde students to counsel a student, teacher, staff member or parent. It is well understood that Hyde students can be Hyde's most effective teachers.

“Success on any major scale requires you to accept responsibility...in the final analysis, the one quality that all successful people have...is the ability to take on responsibility.”

Michael Korda  
Contemporary American  
author, publisher

A new teacher finds that students can powerfully assist her professional development:

As a new faculty member, the Brother's Keeper idea seemed a promising strategy to push student potentials, but I found practicing it and receiving Brother's Keeper comments was like being hit by a 2x4.

During mid-January faculty evaluations, the Brother's Keeper learning technique finally became clear. I received these comments from students: “need to hold the line...stubborn...caring...fake...understanding...” The contrasting comments made me realize I don't need to live up to the standards of others, but instead to learn from my students by molding myself through their guidelines. Instead of the blind-leading-the-blind, at Hyde it's the integrity that leads the character.

“Nothing great was ever achieved without enthusiasm.”

Ralph Waldo Emerson

American essayist, poet  
(1803–82)

Hyde students are committed to ensuring that Hyde ethics are honored by all Hyde community members. To fail to do so is considered a serious compromise of ethics.

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**To develop an effective school program, the Hyde process centers itself on parent and family growth, a major departure from traditional education.**

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Hyde students regularly participate in a school-wide evaluation of Hyde teachers. Hyde teachers have come to appreciate these sessions as a powerful tool in their personal and professional growth.

Everyone at Hyde is both a teacher and a student. The extent to which we exemplify these roles is a reflection of the stage of growth we happen to be experiencing.

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### **Hyde Parent: Role and Responsibilities**

The Hyde parent role is probably the most demanding one in America, if not the world.

Hyde boarding school parents spend a minimum of 12 full days in residence and another 12 days in their regions, focused on their own growth and the growth of their families. They are asked to exemplify the soul-searching dedication that we expect of their Hyde students, and then to continually express what they are learning in their lives, families and careers.

Hyde parents and their families gen-

erally experience a major transformation in their lives.

**The Hyde Parent Role** Character development is the primary means to discover and develop our unique potential—the purpose of the Hyde process. But in character development, parents are the primary teachers and the home the primary classroom. So to develop an effective school program, the Hyde process centers itself on parent and family growth, a major departure from traditional education.

We form our character in families, and under parental guidance. As creatures of habit, we carry into our school experience the character foundation we learned at home. The traditional educational experience is seldom deep enough to penetrate this foundation.

When our character foundation is in sync with the Hyde School program, our deeper human growth becomes reaffirmed. But when our character foundation is not in sync, we may need to confront family issues and dynamics that formed the foundation. This in turn may require confronting issues, attitudes, and even deeper emotional dispositions of parents who were primarily responsible for our character foundation.

**T**he implication here might seem to be negative, that student character growth issues in school are linked to family and parent character growth issues at home. This is sometimes true, but the larger and more important point is this: parenting excellence and family excellence form the foundation for character excellence. So if a school aspires to achieve excellence of character, it must strive to achieve parenting and family excellence.





*Hyde-DC elementary school students sing from the heart.*

Just as academic excellence requires a continuing excellence in fundamentals like math and English, so does character excellence require a continuing excellence in fundamentals. This means all three excellences—parenting, family, and character growth at school—must be developed in concert. Growth in one inevitably means growth in all three.

**If a school aspires to achieve excellence of character, it must strive to achieve parenting and family excellence.**

The major difficulties in achieving character excellence today are:

1. Parents and families are not exposed to programs designed to achieve parenting and family excellence; and
2. Schools are not exposed to programs designed to achieve character excellence.

Hyde seeks excellence in home/school/community unity.

**Responsibilities of the Hyde**

**Parent:** Character is primarily taught by example. Therefore Hyde parent responsibilities are virtually the same as the student responsibilities, except they are generally practiced by the parent at a more advanced level:

- ◆ To cultivate a curiosity about life and learning, continually addressing the three basic questions: Who am I? Where am I going? What do I need to get there?
- ◆ To practice delayed gratification: purpose before pleasure; work before play; hard before easy.
- ◆ Never lie—never quit. We elevate the level of truth in our families and ourselves, and inspire our families with our courage.
- ◆ To practice and honor Hyde's Five Words and Five Principles. We create a character culture in our homes and

“Nothing has a stronger influence psychologically on their environment and especially on their children than the unlived life of the parent.”

**Carl Jung**

Swiss psychiatrist, author  
(1875–1961)

“We make a living by what we get; we make a life by what we give.”

Winston Churchill

British statesman,  
war leader (1874–1965)

bond our families with the Hyde community.

- ◆ To respect the active input of family members, Hyde staff, Hyde students and other Hyde parents in our growth.
- ◆ To demand the best from family members, Hyde staff and Hyde students.
- ◆ To honor the dictates of one's conscience.

Parents who successfully meet these responsibilities are leaders and stewards in society.

### Hyde Teacher: Role and Responsibilities

The student controls the Hyde process; the parent is its primary teacher, and the family its primary classroom. So where does all this leave the Hyde teacher?

**A**s a teacher, when I first realized the parent was and would be the most influential figure in my students' lives, I felt depressed. I had thought I could reach any kid; but this new realization painfully told me the real effectiveness of my teaching depended upon parents, and that my best would seldom overcome their worst.

But I finally said to myself, *Well, Joe, if you really want to help kids, then help their parents.* Once I began helping parents, I soon realized this also meant helping their family. In time the Hyde process introduced me to a powerfully advanced level of teaching, and to an even deeper influence in the lives of my students.

**The Hyde Teacher Role:** I learned that sometimes you help a parent or a family to help a kid, and sometimes you help a kid to help a parent or a family. Often, some of those you help don't even know it. But you yourself know, and in time you realize this knowledge is an ultimate fulfillment for a teacher.

(Sometimes, the help you give may never be realized by any one of them. This initially can hurt, but in time this more advanced level of teaching teaches you to appreciate the opportunity for growth you have given all of them, regardless of what they may do with those opportunities.)

So this is the new Hyde teaching role: the Hyde teacher continues to teach students, but at a deeper level of development that includes teaching the student's parents and family. In essence, the Hyde teacher becomes a combination of master teacher, guidance counselor and facilitator of the process.

### Responsibilities of the Hyde

**Teacher:** The Hyde teacher is a remarkable individual and professional. He/she is committed to the development of the character and unique potential of all members of the Hyde community. He/she models the Five Words and Five Principles at an exemplary level.

He/she assumes all the Hyde responsibilities of both students and parents and seeks to model them at an exemplary level. In terms of rigor, he/she constantly seeks both personal and professional growth at an excellence level. In terms of synergy, he/she appreciates both the criticisms and compliments of students, parents and colleagues, and never hesitates to criticize and compliment all of them. In terms of

conscience, he/she consistently seeks the truth.

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**Sometimes you help a parent or a family to help a kid, and sometimes you help a kid to help a parent or a family.**

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Five qualities distinguish Hyde teachers:

**1. Being a living model of growth.**

Unique potential and character are primarily taught by example.

Hyde teachers expect a great deal from students, parents and colleagues; therefore they expect the same of themselves. They want students to learn organization and leadership; therefore their own teaching reflects a very organized leadership. They want students to readily admit mistakes; teachers acknowledge their own. They want students to actively seek the help of others; they themselves actively seek help. They want students to seek new challenges; they seek new challenges for themselves. The words and deeds of Hyde teachers are consistent, as are their professional and private lives.

**2. Maintaining High Expectations.**

High expectations ensure the full development of one's unique potential.

Hyde teachers above all seek to *inspire* students. The goal is to guide students to discover and gain confidence in their unique potential. Since students must learn to value best effort over performance, the bar is set higher than what they think they can accomplish.

**3. Instituting rigorous standards of discipline.** Self-discipline is a cardinal skill in the discovery and development of unique potential.

High expectations must be built on discipline; *that which excites us, without teaching us discipline, is chaos (Anon.)*. The Hyde teacher is a stickler who seldom lets go of standards of discipline. He/she assesses what the level of school discipline is, and then demonstrates his or her leadership in support of it. The entire school-community is the Hyde teacher's domain.

**4. Always being student-centered.**

The development of our own unique potential is our ultimate teacher and sensitizes us to this deeper development in students.

**“Cherish your vision and your dreams as they are the children of your soul; the blueprints of your ultimate achievements.”**

**Napoleon Hill**

American teacher, writer  
(1883–1970)



PHOTO: BRIAN BEARD

*Hyde teacher Jen Burns reflects during a Family Weekend.*



“If everything seems under control, you’re just not going fast enough.”

**Mario Andretti**

Contemporary Italian-born  
American race car driver

A deep reverence for unique potential strongly focuses the Hyde teacher on the student. Subjects, activities and procedures are vehicles to *draw out* the deeper intellectual, emotional and spiritual resources of students. The Hyde teacher learns to listen to students at a deep level. He/she grabs every opportunity to involve students in the learning process, constantly testing how much responsibility the student can take. The Hyde teacher continually seeks and values student input and advice.

**5. Teaching to parents and family.**

The unique potential process is rooted in each student’s family upbringing.

The Hyde teacher fully understands that in character development, parents are the primary teachers and the home

the primary classroom. He/she recognizes that addressing student habits, attitudes and deeper emotional dispositions are a fundamental part of character development, and that the deepest of these are rooted in family issues and dynamics. The Hyde teacher’s dedication to the growth of students includes a dedication to the growth of parents and family.

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**The bar is set higher than what they think they can accomplish.**

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This completes the roles and responsibilities that form the Hyde community and culture. We can now address the vital foundation needed to create Hyde excellence—the Hyde family. ♦



Head of School John Russell of the Hyde Leadership School of Greater New Haven accepts honors for his contribution to the Hyde mission.

PHOTO: BRIAN BEARD

## Teacher Paul Hurd Helps Parents Find Winning Formula

A Hyde teacher helps two parents take hold of their responsibilities for their child's future:

Mr. and Mrs. B sat down quietly in my office as their 15-year-old daughter Bee collapsed in a chair near them, letting out a long, heavy sigh. Summer school had just finished and Bee had completed the entire six-week program. It had been an emotional roller coaster; but unlike every other undertaking in her brief adolescence, Bee had finished it. In the school's performing arts show the night before, there was a genuine smile of pleasure and accomplishment on her face. This summer school experience had clearly been credible and significant for her. However, the last person prepared to admit it was Bee.

Mr. B opened the conversation tentatively: "I greatly appreciate what the summer has done for Bee. We see a great deal of change." He nodded in her direction. Bee was staring an intensive hole through the floor, in her attempt to avoid eye contact.

Mrs. B was more assertive, "We believe she is now prepared to return and be successful at her old school."

Beginning with an understatement, I queried: "What do you believe has been the difference for her here?"

Mrs. B glowed as she stated: "You asked a great deal from Bee and she responded beautifully!"

"Actually," I deadpanned, "we asked the very minimum of her and her responses varied a great deal. I think the difference in the summer was that our responses to her actions were very consistent. I don't doubt you are seeing improvement, some of which did come from Bee's effort. However, most of it came from her going through the motions of this program, and learning that when she goes off-track, we hold her accountable. I think your proposal of her return to her old school begs the question—how do you plan to hold her accountable as we have?"

Mr. B was at a total loss and Mrs. B totally miffed at these last words. Bee was completely attentive. She blurted out, "There's no way I'm coming back to this \_\_\_\_ place!"

I said, "I think, Bee, you are pretty convinced you can have your own way with your parents."

"So what?! You won't have anything to do with it."

I went through a litany of questions for the parents: "Is your decision based upon what you're seeing," gesturing at Bee, "or what you want to see? Are you trying to keep peace at home or challenging your daughter to grow up? Are you trying to control her or are you being controlled by her? Are you worried about the present...or her future?"

Bee got up and stormed out of the room.

I simply looked at the parents and asked: "Do you believe from past experience that she feels she can manipulate you?"

"That seems quite possible," Mr. B allowed, "but we only want the best for her."

"Does she now have the perspective to clearly see her own needs?" I asked.

"Not yet," Mrs. B said.

"I'm not sure you do either," I asserted. "Look how she feels she can act around you. She learned early this summer, there's no way we would tolerate the behavior and attitude you just saw. I implore you to consider that to date, you three have not found the winning formula on your own."

Mr. B said, "My wife and I need a few minutes to talk."

Three years later at Bee's graduation, all three remembered this rather unpleasant encounter with humor and gratitude.

### Hyde Culture: Reflection & Review

*Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.*

- 1.** In what ways do you feel you are contributing to making the Hyde culture and process more effective? What could you do or change to make a better contribution?
- 2.** Evaluate the times in which you engaged in private conversations. Resolve to experience a time when you honor the no private conversations ethic, and another time when you require another person to do so as well.
- 3.** Evaluate how well you are honoring the humility ethic. Determine times when your ego gets in the way. Resolve to experience several situations where you normally would resist Hyde authority and do not.
- 4.** The Hyde process places unusual authority in the head of school. Discuss the pros and cons of this, and how Hyde might do it differently.
- 5.** Hyde seeks to maximize the responsibility of the student. How might you change—in your student, parent or teacher role—to improve on that goal?
- 6.** Carl Jung says the unlived life of a parent powerfully influences children. Try to determine what the “unlived life” of your own parents might be. Speculate on what you might fail to live in your own life.
- 7.** Review your Hyde roles and responsibilities. Evaluate where you are most strongly fulfilling them, and what you could do or change to do a better job.
- 8.** Answer the same question above, first for Hyde students in general, then for Hyde teachers, and finally for Hyde parents.



# Family

## Life's Primary Classroom

**S**ince the family is at the core of the Hyde process, this chapter is primarily addressed to the Hyde parent. However, Hyde students should study it to better understand what their parents and family are contributing to their growth, as well as to recognize those growth areas where they themselves must compensate for parent and family shortcomings. Hyde teachers must study this chapter in order to effectively teach and manage the Hyde process.

The massive 1966 Coleman Report, the biggest study ever done on American public schools, was popularly summarized this way: *Schools don't matter; families do.*<sup>17</sup>

Just as nature's cocoon transforms the caterpillar into a butterfly, the family primarily transforms children from their initial animal-self into their higher human self. This is why our parents play the most critical role in our development, with siblings an important second.

Since this higher transformation provides the foundation for the development of our unique potential, Hyde is dedicated to strengthening and reaffirming the family cocoon. Family is Hyde's primary classroom and the bellwether of the Hyde process. Family progress and excellence inevitably mean Hyde School progress and excellence.

This revolutionary educational approach leads Hyde parents to experience a major personal and parenting transformation; all family members are affected, including siblings who don't attend Hyde.

**Given the power of family in human growth, parents hold the key that unlocks our greatness.**

“The family is  
one of nature’s  
masterpieces.”

**George Santayana**

Spanish-born American  
philosopher, critic (1863–1952)

Given the power of family in human growth, parents hold the key that unlocks our greatness. In a University of Chicago study of 120 exceptional individuals in the fields of science, mathematics, art, music and athletics, the one common thread researchers discovered in their greatness was: “*A long and intensive process of encouragement, nurturance, education and training.*” And their parents always initiated this powerful growth process.<sup>18</sup>

Since Hyde is dedicated to the development of our very best in search of our unique potential, this seminal study in the development of human excellence provides us with important guidance:

- ◆ On one hand, the study’s reaffirmation of the dominant power of “encouragement, nurturance, education and training” inspires Hyde’s drive to help all students realize their deeper potentials. We know of no other school or program like the Hyde process that so comprehensively seeks this depth of personal growth excellence.
- ◆ On the other hand, the study’s emphasis that this pursuit of excellence is “a long and intensive process” is sobering. It forces us to realize that this development of excellence (a) must begin well before the Hyde experience and (b) at a depth at least compatible to the Hyde process; and further, that (c) it is unrealistic, even unwise and unfair, to expect students lacking this vital foundation to master Hyde in a limited two-, three- or even four-year period.

So in the Hyde admission process, prospective parents and interviewers work closely together to determine if the student has the necessary family foundation to succeed at Hyde. This in-depth assessment does more than predict the student’s success at Hyde; it begins the development of an effective parent and family program to support the student’s growth. Remember: In character development, parents are the primary teachers and the home the primary classroom.

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**We were not meant to live  
life on our terms, but rather  
to seek to fulfill a larger  
purpose. This is the most  
critical factor for success  
at Hyde.**

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In addition, the Hyde process itself has given us important clues of just what family resources are needed for success. These need to be continually recognized, supported and strengthened during the Hyde experience:

**I. Loyalty.** Family is forever. Our spiritual family bonds, fused with our own personal commitments, determine the direction and nature of our lives. These spiritual bonds become part of our soul; our families in life must fully respect our own family of origin bonds, otherwise they don’t fully respect our own soul.

But our family loyalties must always be directed to each member’s best, not necessarily to what each may want from us. (I learned

how my misguided sense of loyalty to Blanche enabled her to avoid her deep need to confront her alcoholism.)

- 2. Purpose.** Family is far more than deep human relationships; family prepares us to fulfill our character, unique potential and destiny in life. Parents must continually model the pursuit of these deeper human potentials, which tells children we were not meant to live life on our terms, but rather to seek to fulfill a larger purpose. This is the most critical factor for success at Hyde.
- 3. Respect.** Until the end of adolescence, parents are primarily and crucially responsible for children's futures, so insubordination in any form must never be tolerated. Simply put, if children don't learn to fully respect their parent's guidance and direction, they will be unable to fully give and gain the respect of others in life. By the same token,

parents must respect that raising children is the most important thing they will ever do in life, and their most powerful preparation for fulfilling their own unique destiny.

- 4. Character.** The primary emphasis of family must always be character development. This becomes a compelling statement to children that they were meant to fulfill a larger purpose in life: *Curiosity* expands their horizons; *Courage* transcends their fears and complacency; *Concern* moves them beyond their inherent self-centeredness; *Leadership* draws out their unique potential; and *Integrity* expresses their deeper selves. Parents must continually model these qualities to inspire their development in children.
- 5. Challenge.** We learned in Chapter 6 that every leader has experienced at least one intense, transformational "crucible" experience, calling upon their "adaptive capacity" that allows

**"All men who have achieved great things have been great dreamers."**

Orison Swett  
Mardon

American writer, publisher  
(1850–1924)

**"Go confidently in the direction of your dreams. Live the life you have imagined."**

**Henry David Thoreau**



“Character,  
like a photograph,  
develops in  
darkness.”

Yousuf Karsh

Turkish-Armenian-born Canadian  
photographer (1908–2002)

them to “survive inevitable setbacks, heartbreaks, and difficulties, but also to learn from them.” The Hyde process is itself a crucible, which best serves families whose challenges have taught their children the deeper value of resiliency—an essential quality for leadership. To face the inevitable crises of life, reliance upon character must almost become a reflexive action.

### The Letting Go—Taking Hold Process

Hyde parents need to learn to effectively apply the *Letting go—Taking hold* process in their child rearing. They must continually determine where their own responsibilities to their children’s growth should end, and where their children’s should begin.

Many parents today are misguided in their efforts to help their children realize their true best, because they often assume responsibilities that really should be the child’s. Believe it or not, children have a concern for their future, but this deeper responsibility in life scares them, so they feel relieved when parents continue to overprotect, because this allows them to focus on the present and concerns like, *what am I going to do Saturday night?*

In particular, parents of off-track children unwittingly try to help and/or protect their children in a way that only encourages more off-track behavior from them.

Picture their off-track and growing children as being on an elevator going up, and each year they irresponsibly jump out a window, only to be caught by their desperate parents. As they reach

more and more dangerous heights, the parents in panic finally yell up to their children they will no longer catch them, because the height may kill both of them. In the middle of all this, children simply jump, and parents instinctively try to catch them, regardless of what they have yelled.

So what can parents do to break this dangerous and destructive pattern? Since they will always try to catch their child, *the only solution is to not be there.* Imagine the parent becoming distracted by someone in the distance, and so they leave. Will the child still jump? Of course not; the child isn’t stupid, just mindlessly off-track.

**Many parents today are misguided in their efforts to help their children realize their best, because they often assume responsibilities that should be the child’s.**

The imagined distraction in the distance represents “taking hold;” that is, to start focusing on what we parents can change—ourselves. The “letting go” is stopping our focus on the things we cannot change—our child’s irresponsibility. Only our child can do that, no matter how difficult or scary change might be. And our children are far more resourceful than we think they are. Necessity is the mother of invention.

Once we parents start to focus on our own growth, we begin to empower ourselves to truly “take hold,” that is, to exercise our true responsibilities in parenting, regardless of our children’s

behavior. Children then begin to realize their own responsibilities in their growth.

It is critically important that all the Hyde players—parents, students, teachers and the community itself—clearly understand each other's roles and responsibilities, and help each other develop and sustain a strong and effective family-school "cocoon." Character excellence requires both students and parents to maintain a humility that keeps their dominant power from interfering with the synergy of the cocoon.

So all should continually be sensitive to the hierarchy of authority in the Hyde cocoon:

- ◆ **Highest level** The *unique potential* of the student is sacred. Student, parent, family and school must always be willing to defer their own desires and authority in respect to the development of unique potential.
- ◆ **2nd level** The student "owns" the unique potential, and, as the least mature player in the process, must continually be ready to defer to the help of others. Students will have ample opportunities to then step back and decide the value of that help.
- ◆ **3rd level** The parent "owns" the family, and thus as the dominant player in the process, must be continually ready to defer to the help of others in order to fully test the Hyde process in creating a more powerful family cocoon. Parents will have ample opportunities to then step back and decide the value of that help.
- ◆ **4th level** The teacher "owns" the Hyde process, and thus must ensure

that the efforts of the student, parents, and other community members continually respect the unique potential and growth needs of the student.

- ◆ **5th level** All members of the Hyde community are responsible to continually give their honest and best perceptions of the efforts of the student, parent, family, teacher, school and the community itself.

There may be serious consequences in life if and when this hierarchy of authority in the Hyde cocoon is not fully respected. For example, concerned parents—the most influential Hyde figures—may naturally try to sway the process into directions they feel are better for their children's futures.

This may unwittingly defeat the purpose of the Hyde cocoon, which is to force students to learn to fully rely upon their own character in facing the challenges of life. Their children may unconsciously continue to some degree to rely upon such parental "help." But in life, they will have only their character, not their parents. This is a far more serious problem than parents today realize.

### The Hyde Family Structure

It is critical that parents recognize that the first and foremost purpose of family is preparing children for life, with truth always having a higher value than harmony.

Until the end of adolescence, parents are designated the ultimate authority over children's growth. But a profound measure of parental effectiveness is how well children assume more than half of this responsibility by age 19.

"Life is a long lesson in humility."

**James M. Barrie**  
Scottish playwright, novelist  
(1860–1937)

“It is a wise  
father that knows  
his own child.”

William  
Shakespeare  
British poet, dramatist  
(1564–1616)

Wise parenting will help children continually trust parental authority, and yet still encourage them to seek growth challenges with acceptable risks. Some children (like me) who become content in the cocoon’s warmth will need to be pushed out of the nest, while others more eager for independence may need to be taught a heavier dose of accountability.

**P**arents should never seek children’s love; love is a natural consequence of raising children.

Instead parents must seek, even demand, children’s respect. If children do not learn to fully respect their own parents and families, it is doubtful they will respect other authorities in life, or earn the respect of their own children.

Family is by far the deepest of human institutions. Human growth today suffers more than we realize because the average parent increasingly fails to realize the deeper purpose and more spiritual nature and power of the family.

### The Spiritual Parent

Raising children is the biggest job we will ever have. It is also the most difficult. But doing it right is the ultimate human fulfillment, and transforms a parent’s life as well a child’s.

The true pursuit of our own unique destiny is our most powerful parenting tool: it provides the vital inspiration for our children to pursue their own destinies, and forces us to model our very best for them—just what they need to fulfill their own destiny.

It takes discipline to ensure that our parenting always takes priority over our other challenges, issues and problems—in marriage, career and personal life.

Given the power parents have over children, parenting also takes a higher level of humility than we have ever known.

### The true pursuit of our own unique destiny is our most powerful parenting tool.

Kahlil Gibran profoundly describes this humility in *The Prophet*:

*Your children are not your children.  
They are the sons and daughters of Life’s  
longing for itself.  
They come through you but not from you,  
And though they are with you yet they  
belong not to you.  
You may give them your love but not your  
thoughts,  
For they have their own thoughts.  
You may house their bodies but not their  
souls,  
For their souls dwell in the house of  
tomorrow,  
which you cannot visit, not even in your  
dreams.  
You may strive to be like them, but seek  
not to make them like you.  
For life goes not backward nor tarries  
with yesterday.  
You are the bows from which your chil-  
dren as living arrows are sent forth.  
The archer sees the mark along the path  
of the infinite, and  
He bends you with His might so that His  
arrows may go swift and far.  
Let your bending in the archer’s hand be  
for gladness;  
For even as He loves the arrow that flies,  
so He loves also the bow that is stable.<sup>19</sup>*



Parenting and teaching have taught me the deepest reverence for Gibran's wisdom. Children begin life totally dependent upon us, but Gibran reminds us that as parents we are merely assistants to a power greater than ourselves. We must resist raising children in our own image, for the purpose of their lives is beyond our comprehension.

**T**his can be an ego-deflating realization for dedicated parents, but it is also liberating. It means we are not ultimately responsible for our children's destinies; all we are required to do is our best. And whatever our parenting problems, help will always be available from this greater power that loves us as "the bow that is stable."

This leads to the definition of a *spiritual parent*: one who humbly accepts his or her child has a purpose and a destiny dictated by a higher power. This belief is essential to helping our children realize their inner greatness.

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**We must resist raising children in our own image, for the purpose of their lives is beyond our comprehension.**

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Let me illustrate:

Suppose your 15-year-old son skins his knee, and with time the wound unaccountably becomes worse. The doctor, after extensive treatment, finds that the wound has gangrene and reluctantly recommends amputation. You call in a specialist from another city who confirms the tragic diagnosis. You finally

muster the courage to tell your son that he must have the operation because the alternative is death. He refuses, saying, "I'd rather be dead than crippled and unable to play ball." What do you do?

In fact, this scenario is based on a true account in the life of Dwight Eisenhower.<sup>20</sup> At age 15, Ike was faced with such a life-threatening wound and argued against amputation so that he could continue to play football. Although his parents were against contact sports, they acknowledged their son's right to make such a decision and sorrowfully accepted his choice. Obviously, his decision turned out to be right, as he made a miraculous recovery.

When I first read Ike's account of this episode, I was curious to see how my wife, Blanche, would react, because I considered her to be a spiritual parent. I asked what she would do if the same thing were to happen to our son Malcolm at age 15, and got this exchange:

"I would check with other doctors," she replied.

"Suppose they agreed?"

"Well . . . then I would talk to Malcolm."

"But suppose he still balked?"

"Well . . . we'd talk some more."

"Blanche, I know you're confident that you could eventually bring Malcolm around, but suppose you couldn't?"

*After a long pause she said, "It would kill me, but I guess I would have to go along with his refusal."*

I expected this answer from Blanche, who ultimately accepted that such a decision would be between her son and his god. However, I know of few parents who could so decide. The vast majority of American parents today are not spiritually prepared to make such a decision.

**"It is the creative potential itself in human beings that is the image of god."**

**Mary Daly**

Contemporary American  
feminist, author

**“Real excellence and humility are not incompatible one with the other; on the contrary, they are twin sisters.”**

**Jean Baptiste  
Lacordaire**

French Roman Catholic  
teacher, writer (1802–61)

Most would have saved Ike's life but not his leg—or his dreams. His life would have headed in a different direction.

**O**ver the years I have related this situation to a number of parents and asked how they would react. Virtually all of them said they would reluctantly tell the doctors to amputate.

Most American parents simply have not prepared their teenagers to accept deep responsibility for their lives and so if they refused the amputation, parents would not be able to trust that their teenager recognized the deeper realities of the situation. Thus parents would feel compelled to make the decision themselves, which in the vast majority of cases is what their teenager wants them to do.

Clearly the Eisenhowers had so prepared Ike. Even though Ike said he refused the amputation so he could play ball, my understanding of unique potential says that even at 15, his deeper vision of his future told him he needed that leg. So at that critical moment of truth, he was guided not by his parents but by his conscience—the compass of his destiny.

It is no coincidence that both Blanche's parents and Dwight Eisenhower's lived on a farm. This farm upbringing no doubt instilled in them a deep humility and respect for a power and a purpose beyond themselves.

Perhaps because farmers recognize that their livelihood is totally dependent upon nature, over which they have no control, they more easily accept that neither can they control the growth of their children. Just as nature rules the farm, destiny dictates the proper development of a child's uniqueness.

Few parents will ever have to face such life-threatening situations. But if we hope to inspire the greatness in our children, we must learn to discipline our parent-child relationships. It leads our children to listen to their deeper selves, and be guided by their conscience, the compass of their unique destiny. I credit my parents' discipline (except for their alcoholism) for the strong relationship I have developed in life with my conscience.

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**Children are capable of seeing beyond our dominant parent personalities to grasp our principles and values.**

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Just as we are gifted with a unique potential, so are we endowed with deeper childrearing instincts. But we must be able to transcend our deepest emotions to realize those childrearing instincts.

Momma Bear could teach us how to raise children. She gradually teaches her cub how to hunt for itself. When the cub makes mistakes, like attacking a porcupine, she does not step in. This is a vital part of the cub's education.

After a year, she turns on her cub, chasing it up a tree. Then she walks away, never to see her cub again. Her act kills her cub's dependence on her, making him doubt he ever again wants to find this mother-turned-monster. Now the cub begins to fully rely on his own potentials to live.

We humans have those parenting instincts, but we often allow our personal issues and desires to interfere with them. Our dedication to the Hyde process not only enables us to develop



our own unique potential, it also empowers our deeper child-rearing instincts.

Our parenting also needs the serenity prayer:

*God grant me the serenity to accept the things I cannot change;  
The courage to change the things I can;  
And the wisdom to know the difference.*

The serenity prayer provides parents with an excellent discipline to keep their efforts focused on their own responsibilities, thus almost compelling their children to address theirs.

### **Principles, Not Personalities, Raise Children**

We ourselves are imperfect; so it is vital that our principles always take precedence in our parenting.

One morning when Malcolm was about three, I was late for class. He had

crawled into bed with Blanche, and was watching me frantically trying to get dressed. I couldn't find what I wanted and was becoming more frustrated by the minute. When I opened the drawer filled with socks, none of which matched, I finally exploded. I started angrily throwing them on the floor: "I wish [throw] I had [throw] two socks [throw] that matched!" Whereupon Mal said to me, "If you act that way about it, you won't get any!" Blanche threw the sheet up over her head, and I stood there like a chastened child.

The story highlights that even at this early age, children are capable of seeing beyond our dominant parent personalities to grasp our principles and values. Parents are the most powerful authority in children's lives. Since we cannot abdicate this authority, it becomes vital to teach our kids that our principles and not we ourselves are their ultimate authority.

**"Children are the keys of paradise."**

**Richard Stoddard**

American poet (1825–1903)



*Children see beyond our parent personalities to our principles and values.*



“There was that law of life, so cruel and so just, that one must grow or else pay more for remaining the same.”

**Norman Mailer**

Contemporary American author

Making principles the final authority avoids unnecessary power struggles with growing children.

**K**ids are constantly testing limits to determine their capabilities; they will inevitably test parents who impose those limits. Even the best of us will sometimes be inconsistent or wrong, which invites any kid to challenge parental boundaries. But principles will be the same tomorrow as they are today, leaving kids to question parental *interpretation* of principles, not parents themselves. This allows kids to accept parental authority without feeling they are just giving in.

*Emphasizing principles is an effective way to make children responsible for their own growth.*

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**Principles make us practice what we preach, and therefore become the means for kids to understand our actions in a deeper way.**

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If we parent “out of our heads,” the burden is on us to create rules our children can follow. But principles shift this responsibility to kids, who then must learn to interpret the principles in order to determine for themselves what actions may be right or acceptable in various situations.

The leadership of principles practically forces us to raise children effectively. The only true way we teach children is *by example*. Principles make us practice what we preach, and therefore become the means for kids to

understand our actions in a deeper way.

A lack of discipline permeates American parenting today. Since parents have a confused idea of just where their own efforts fit into a larger process, they pass on this confusion to their children.

Parents must help their children learn how to determine the difference between their growth needs—what they must gain to become the great individuals they were meant to be—and their wants—what they desire that may sometimes hinder their best growth.

Because of the limitations we parents experience in our own upbringing, we are increasingly entering parenting with some need vs. want confusion within ourselves. Since the same is true for our spouses, our marriages may get tangled in unproductive wants, thus establishing a shaky foundation for our child rearing. Without clearly understanding their own deeper growth needs, children may end up in power struggles with us and/or each other, which they will unwittingly reproduce someday in their own parenting.

Principles provide a vital discipline to help us separate our own wants and needs, thus allowing us to model character and unique potential growth for our children. This discipline is then much more easily accepted by our children.

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### **Parenting with Hyde’s Five Words and Five Principles**

We encourage Hyde families to develop principles that express their family’s uniqueness. But we also strongly urge them to adopt and practice the Hyde’s Five Words and Five Principles.

Here is how the Five Principles relate to family dynamics:

**Destiny: Each of us is gifted with a unique potential.**

Destiny is a constant reminder that each of us has a larger purpose in life to fulfill, which keeps the emphasis on doing our best, and avoids the numbness of complacency.

Destiny reaffirms the deeper respect family members must maintain for each other. It forces us to address our prejudices by accepting that everyone has a unique destiny as important as our own.

**Humility: We believe in a power and a purpose beyond ourselves.**

The Humility principle provides us with a vital check on our egos, and encourages us to accept direction from family members and others.

At a deeper level, Humility develops our faith in a higher power and in ourselves. Becoming an effective parent requires rigorously addressing one's own beliefs.

**Conscience: We achieve our best through character and conscience.**

The Conscience principle sets the highest family standard for one's best. It holds family members to value right and wrong, and to accept that their actions reflect their character.

The socks story revealed Malcolm's ability at age three to value his own sense of right and wrong more than his respect for his parents. Clearly this path will help children morally transcend peer pressure and other outside influences, and ultimately listen to and act upon conscience—the compass of one's destiny.

**Truth: Truth is our primary guide.**

Accepting truth as the ultimate authority in the family keeps personali-

ties, relationships and other dynamics from distracting the family from its basic purpose.

Maintaining this family reverence for truth becomes a powerful gift to children to effectively deal with their lives.

**Brother's Keeper: We help others achieve their best.**

Respecting *Brother's Keeper* and *Intentional Intrusion* in all family relationships is a vital means to reaffirm the deeper purpose of the family, and maintain its commitment to truth.

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**Parents must help their children learn how to determine the difference between their growth needs—what they must gain to become the great individuals they were meant to be—and their wants—what they desire that may sometimes hinder their best growth.**

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Brother's Keeper prepares children to develop strong relationships in their lives, to continually gain the power of synergy, and to help others as they have been helped.

The Five Principles are "we" concepts. They primarily deal with our relationships with others. The Five Words are "I" concepts. They primarily deal with our own growth and development.

Here is how the Five Words relate to family dynamics:

**"No legacy is so rich as honesty."**

**William Shakespeare**  
British poet, dramatist  
(1564–1616)

“Courage and perseverance have a magic talisman, before which difficulties disappear and obstacles vanish into air.”

John Quincy Adams

American president, statesman (1767–1848)

**Curiosity: I am responsible for my own learning.**

Curiosity helps to develop the family as a learning unit, and begins the process of teaching children self-discipline and responsibility for their own growth.

Parents should initiate and inspire children’s curiosity, with reading in particular. Parents should expose children to new interests while supporting their longtime interests. Exploration needs to be valued; the biggest enemy of unique potential is complacency.

**Courage: I learn the most about myself by facing challenges.**

Courage is the foundation of individuality and self-confidence. The need for courage resonates with children. The enduring popularity of the 1939 movie “The Wizard of Oz” speaks to the story’s modern metaphor for character development and unique potential. All children can identify with Cowardly Lion.

Children need challenges—facing physical pain or a bully; standing up to peer pressure or a fear; not quitting when something difficult occurs, etc. Children need chores and even some elements of a “Marine Boot Camp.” Shoddy efforts must be challenged. Alert parents watch for critical moments of truth, confirm their importance, don’t let children off the hook, and then celebrate their children’s personal triumphs.

**Concern: I need a challenging and supportive community to develop my character.**

Children begin to develop their sensitivity, compassion and empathy in their family. They must learn to appreciate

the concerns of other family members.

While they are usually on the receiving end of concern, children can learn to be sensitive to the needs of others, and at least express concern for others at a “motions” level, which will begin the ability to internalize synergy.

**Leadership: I am a leader capable of helping others achieve their best.**

Establishing Brother’s Keeper and Intentional Intrusion in the family virtually guarantees the development of children’s leadership potential. As they experience the “effort” and “excellence” stages of concern, they begin to appreciate how others demanding their best had guided them through their own “motions” learning. This realization makes them feel almost compelled to help others as they had been helped—the key to their leadership.

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**The biggest enemy of unique potential is complacency.**

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Leadership leads kids to draw upon deeper potentials that relate more to their larger purpose in life. It empowers them to move beyond their earlier “center-of-the-universe” narcissism and gain confidence and fulfillment in their abilities to help others. In essence, they begin to see themselves in a larger light.

**Integrity: I have a unique potential. Conscience is my guide to fulfilling it.**

Just as courage develops our individuality, integrity leads us on the path to discover our unique potential. But integrity is a difficult character quality



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**A student learns the deeper meaning of integrity:**

I have struggled getting my work done most of this year. I made excuses for myself and convinced myself I was incapable. Then one of my teachers held me after class and told me I lacked integrity because of my helplessness in academics. At first I was defensive and acted like a victim, but shortly after I realized she was right. By not holding the same standards for myself in all aspects of my life, I was not living a life of integrity.

for kids to internalize and trust. They don't yet know who they are, and being honest sometimes doesn't seem to them to work out very well. So they become vulnerable and susceptible to the glamour of "images" as well as the pressure of peers and commercial interests.

**A**s in the development of all qualities of character, kids are best taught integrity by parents and teachers who have the confidence and courage to be themselves, "warts and all," in all situations and with all people. Parents must be vigilant in encouraging children's growth more than their achievements, particularly when they have the courage to truly be themselves.

Once kids fully enter "motions" learning in integrity, they become aware of a deeper respect they gain from themselves and others, which motivates them into the "effort" stage. In time they will gain the confidence to address their "moments of truth" in life by first listening to their own sense of right and wrong—the key to allowing conscience to guide their lives.

### **Hyde Family Responsibilities**

Hyde parent and student responsibilities have been outlined. Other family members are urged to respect and prac-

tice these responsibilities as well.

The entire family is expected to practice the 10 Priorities as outlined in the book *The Biggest Job® We'll Ever Have* by Malcolm and Laura Gauld.

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**As in the development of all qualities of character, kids are best taught integrity by parents and teachers who have the confidence and courage to be themselves, "warts and all," in all situations and with all people.**

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These priorities form the foundation of the family program at Hyde, and prepare both parents and children for the Hyde experience.

These priorities are:

- I. Truth over harmony.** The first and foremost responsibility of family is to properly prepare children for life. Always placing truth above harmony in family values reaffirms this responsibility, and helps the family become the powerful cocoon that nature has intended it to be.

**"Without courage, all other virtues lose their meaning."**

**Winston Churchill**

British statesman, war leader  
(1874–1965)

“The pursuit of happiness is a most ridiculous phrase; if you pursue happiness, you’ll never find it.”

**C. P. Snow**

English author, physicist,  
statesman (1905–80)

A parent learns the importance of valuing truth over harmony:

I have difficulty sharing my feelings with my wife, family and friends, and had lived my life thinking harmonious relationships were best. How wrong I was; I was not only deceitful to myself and my family, I was holding me back from being the best I can be.

- 2. Principles over rules.** Always placing principles above rules reaffirms the family’s basic purpose, and further ensures that the family is dominated by its principles, not by its personalities.
- 3. Attitude over aptitude.** The emphasis on respecting positive and productive attitudes reaffirms the development of character in the family, and counteracts the present and unhealthy emphasis in our society on aptitude, talent and ability. We are in life whatever our unique potential says we are.
- 4. Set high expectations and let go of the outcome.** High expectations are essential to the full development of our unique potential. But by letting go of the outcome of these expectations, we ensure that our experiences and our lives fully express our unique potential.
- 5. Value success and failure.** Our courage in pursuing our high expectations will inevitably lead to both success and failure. By valuing both, we gain confidence from our successes, but we often learn the most from our failures.
- 6. Allow obstacles to become opportunities.** We were meant to be challenged by life in order to fully realize our unique potential and our destiny. We must learn to accept that our obstacles in life are there for a purpose; thus they become opportunities to help us discover both ourselves and our purpose in life.
- 7. Take hold and let go.** We may not be able to change others in our family, but we can always change ourselves. By letting go of the things we cannot change—others—and taking hold of the things we can—ourselves—we make them responsible, and our own changes may inspire them to follow our lead.
- 8. Create a character culture.** By emphasizing the development of character in our family, we create the cocoon that will enable our children and ourselves to transcend from our animal selves to our higher human selves.
- 9. Humility to ask for and receive help.** Others can see our unique potential and our best in ways we cannot. By asking for and receiving help, we begin to experience synergy that enables us to reach a higher best in ourselves, and empowers us to help others.
- 10. Inspiration: Job #1.** Character is primarily taught by example. By dedicating ourselves to develop the

character necessary to realize our unique potential, we provide the inspiration and the most powerful means to help other family members follow our lead.

**T**he development of the family is the most powerful part of the Hyde process. Our graduation morning breakfast ceremony marks the graduation of senior parents. It is a deeply moving experience; each parent receives a diploma after a reading of a message from their senior student.

Some examples of these words from seniors to their parents:

Dad,

The past four years of getting to know you have been a joy. I commend you for the strength you showed when I came to Hyde and begged you to take me home, and the courage to take the challenge of learning about yourself and then bettering yourself. You make me want to be a better person...

Mom,

When you conquered the ropes course you inspired me. You are willing to continually challenge yourself in the desire to learn more about yourself. It demonstrates to me how I want to live my life: be curious, face fears and be courageous.

Dad,

For so long your touch felt like daggers and from each other misery and defeat rained down on us. Our rebirth came with sacrifice, forgiveness and thousands of tears. It was your relentless search for your soul instead of saving mine that has allowed us to love again. You are the strongest, softest man I know...

Mom,

Your willingness to totally commit yourself to this place and me over the last three years is amazing. You inspire me through your passions; never stop writing your poetry—I believe that is what will set you free.

Dad,

Who would've thought? My dad working on Habitat, doing the ropes course, confronting co-workers, learning guitar.... Through embracing your passions and your fears, you have shown me it is never too late to face them. More importantly, you have modeled what it means to be a man of integrity, of honor, and above all, a gentleman.

Mom,

Three years ago when we first came to Hyde, you were asked by the interviewer, "What do you need to work on in yourself?" and you sat there speechless. Through the years of pushing through confrontations, mandatory fun, midnight joyrides and Family Week-ends, our trust in each other has grown and will keep on growing with the same continual efforts. Your courage to confront your fears, first on the ropes course, then on the dance floor and finally on the wilderness FLC, served as a source of inspiration and an example of risk-taking for me.

I once counted the key words seniors used in writing about their parents. The word love was highly prevalent, but the single word almost every senior used was *inspire*. When the Hyde process is working on all cylinders, what happens at Hyde simply supports how parents are raising their children. ♦

"Thank God  
for my handicaps,  
for through  
them, I found  
myself, my work,  
and my God."

Helen Keller

American world citizen  
(1880–1968)



### **Family: Reflection & Review**

*Topics for journaling, discussions, homework assignments, essays, review and reflection to assist the learning process.*

- 1.** Evaluate the strengths your family is gaining from the Hyde cocoon. Evaluate what your family needs to do to further strengthen the cocoon. (Teachers in answering can take an overall view of the cocoon.)
- 2.** Evaluate the qualities of Loyalty, Purpose, Respect, Character and Challenge in your present family.
- 3.** Evaluate the extent to which your parents operated as spiritual parents in developing your unique potential. (Parents should answer this question both as a child and as a parent.) Put yourself in Dwight Eisenhower's position; how would you and your parents have handled the decision?
- 4.** Determine what part your parent's principles and their personalities played in your upbringing, as well as in your own parenting.
- 5.** Evaluate how effectively the "letting go-taking hold" process is being handled in your present family.
- 6.** Determine the role that character development played in your upbringing, as well as in your own parenting.
- 7.** Determine the role that each of the 10 Priorities played in your family upbringing as well as in your own parenting.

# Next Steps

## Transforming American Education

“I am entirely certain that twenty years from now we will look back at education as it is practiced in most schools today and wonder that we could have tolerated anything so primitive.”

—John W. Gardner, American business, civic leader (1912–2002)

“The main failure of education is that it has not prepared people to comprehend matters concerning human destiny.”

—Norman Cousins, American editor and author (1915–90)

**J**ohn W. Gardner and Norman Cousins were two great Americans who helped lead this country through the 20th century, John most notably as founder of Common Cause, and Norman as Editor of the *Saturday Review*. They were not radicals; their statements about education were simple and obvious truths: John believed American education needs a revolution; Norman believed it must address human destiny.

Even before this, the French medical pioneer, patriot and 1912 Nobel Prize winner Alexis Carrel (1873–1944) left behind this message in his final book *Reflections on Life* (published posthumously by Hawthorn Books in 1952):

*“The first duty of society is to give each of its members the possibility of fulfilling his destiny. When it becomes incapable of performing this duty it must be transformed.”*

**I believe the time has finally come for Hyde to inspire transformational change in American education.**

“It is never too late to become who you might have been.”

**George Eliot**

Mary Ann Evans,  
British writer (1819–80)

**S**urely the preparation to fulfill our human destinies should be the first and foremost concern of any civilized society. It is tragic to think that we failed to transform either our educational system or our society during the past century to achieve this goal. In fact, if anything, statistics seem to indicate we Americans simply got fatter, dumber and unhappier.

---

**Our next step must be to continually express our commitment to personal excellence in our own growth.**

---

This Preparation for Life Handbook outlines the Hyde philosophy of unique potential as well as the character development process needed to fulfill it. It addresses those deeper concerns outlined by Carrel, Gardner and Cousins in proposing a revolutionary and transformational education that comprehensively addresses human destiny.

And the Hyde concept has proven itself over a long period of time. Now, after 37 years, well over 7,000 families have experienced a Hyde education. Some of those surely feel mixed about Hyde, the school, and a few may be negative. But we know of no one who doesn't fully support the Hyde concepts of unique potential and character, and we can confidently say the vast majority of families believe Hyde played, and continues to play, a vital, transformational role in their lives.

This handbook challenges all American schools to define what their own philosophy is, as well as their process to fulfill it—a vital first step in determining

true effectiveness and accountability.

In fact, few American schools have ever developed a philosophy that leaves their educational process vague and undefined. So schools generally have become heavily influenced and controlled by power groups—school boards, teachers' unions, employers and colleges, and, ultimately, public opinion. Educational integrity—as demonstrated in this handbook—is virtually impossible under such conditions.

The truth is we Americans have never established the deeper purpose and philosophy of our educational system; our schools follow the status quo.

In the early days of public education, simple lifestyles on farms and in small communities strongly supported the family in developing character, so schools could concentrate on academic skills. But given the complex world of today, this narrow purpose no longer prepares youngsters for life.

The Hyde process has proven to dramatically transform education as it is practiced today. It rejuvenates the highest hope of parents. It reaches the deeper potential in students. It provides any family a true opportunity to excel. And the process is now working in significantly different settings.

I believe the time has finally come for Hyde to inspire transformational change in American education.

As anthropologist Margaret Mead observed: “Never doubt that a small group of thoughtful, committed individuals can change the world. Indeed, it's the only thing that ever has.”

Thus, our next step must be to continually express our commitment to personal excellence in our own growth. If we hope to show others that Hyde is a better way, we must



demonstrate by example that it is a better way for ourselves.

### Personal Growth

We maximize our personal growth by maximizing unique potential in our lives. We could say *timing* our lives to our unique potential holds the key.

### Hyde prepares us all to do something fine with our lives.

Returning to the golf analogy in Chapter 2, what allows a 13-year-old girl to hit a golf ball further than many men on the pro tour? Obviously it isn't power, but her incredible timing of muscles with centrifugal force. By the same token, our contribution in life depends on how well we synchronize the life we are actually leading with the life our unique potential has destined.

Our "public self" generally reflects how we relate to others and thus our ego, while our "private self" relates more to our conscience. Since conscience is the compass of our destiny, correct timing requires that our lives express our private self more than our public self.

Further, since family forms the foundation for this deeper developmental process, much depends on how deeply our parents instill in us the principles in life that best express our character and conscience.

I believe this deeper development in the family explains why the Gaulds play such a prominent

leadership role at Hyde today. I started dating Blanche in high school. We had our stormy moments, but our common purpose always seemed to unite our family leadership. I once asked, "Blanche, why did you marry me?" Without hesitation she replied, "Because I knew you'd do something fine with your life."

I don't know how she saw that in the skin-deep little boy she married, but together we raised three children to do something fine with their lives; and then we watched them and their spouses do the same for their children. I have no doubt our nine grandchildren will all live meaningful and fulfilling lives.

"The species that survive are usually not the smartest or the strongest, but the ones most responsive to change."

Charles Darwin  
English naturalist (1809–82)



Hyde basketball in action.

PHOTO: BRIAN BEARD

“We gain strength, and courage, and confidence by each experience in which we really look fear in the face...we must do that which we think we cannot.”

Eleanor Roosevelt

American writer,  
stateswoman (1884–1962)

**H**yde prepares us all to do something fine with our lives. By internalizing the Hyde process, we undergo an intense transformational experience.

We learned in Chapter 2 that such a transformational experience is essential to realizing our unique potential and destiny, and in Chapter 6, we learned it elevates us to express our leadership in life.

---

**As we leave Hyde the school, we need to find ways to continue Hyde the process in our lives.**

---

By continuing to apply the Hyde process in life, we are led through other transformational experiences. I have had at least five: at 15 when I discovered the courage to transcend my cowardice; at 23 when I finally transcended

adolescence into manhood; at 35 when my crisis of conscience transformed me into a man with a purpose; at 48 when I finally transcended my childhood emotional disposition in letting go of my wife's alcoholism; and finally this year at age 75, when I experienced a heart attack.

I consider a heart attack as nature's warning to change or else. So while I was a committed individual in my public life, the attack made me realize I needed to make significant changes in my personal life—in my diet, exercise patterns, and overall in my attitudes.

To me, this attitudinal change primarily meant learning to distinguish between good and bad intensity within me. I think this change is teaching me a higher level of patience, serenity and effectiveness.

So as we leave Hyde the school, we need to find ways to continue Hyde the process in our lives.



*An emotional moment at a Hyde graduation.*

Hyde serves as an effective and challenging preparation for life for every student, regardless of previous problems or achievements. Consider the words of this student who entered Hyde with excellent grades and behavior:

If I had not attended Hyde, I imagine still being the very shy, self-absorbed kid I was when I began high school. My experience at Hyde—be it playing on a sports field, singing a solo in a school show in front of hundreds of people, or even learning to take a more active role in a classroom—forced me to leave that comfortable shell behind. Without that experience, I would probably still be content to be just a quiet intellectual.... I can look back on things I have done at Hyde and draw on them for strength. The value of taking the uphill road, of choosing fulfillment over fun sometimes, is one I will keep with me for the rest of my life.

We will help ourselves by staying involved with Hyde—attending reunions, joining HAPA (Hyde Alumni Parent Association,) helping to facilitate FLCs at the school as well as helping with regional parent meetings and retreats, becoming a *The Biggest Job® We'll Ever Have* workshop facilitator and seeking to introduce Hyde into other schools and communities.

These continuing Hyde efforts provide a vital discipline we need to incorporate into our lives. Since we are immersed in a society indifferent to a deeper sense of destiny, this discipline can prevent us from falling into societal patterns and wants, and instead renew our commitment to character and unique potential.

### Reaching Out

As we effectively address our own growth, we empower ourselves to inspire growth in others as well. Doing so vitally expresses our leadership and larger purpose in life.

But helping people utilize the Hyde process for growth “outside the gates” can be a difficult proposition. Given the achievement orientation of our society, most people hold onto the notion that only achievement leads to success. Character and unique potential seem worthy ideals, but hardly the means to get ahead in life.

On top of this, Hyde is hard, with a dimension of difficulty far beyond traditional education. Just as we at Hyde accept the premise that *life is difficult*, so do we accept that education is difficult. But many people don’t accept this, and if they do, they don’t see the connection between struggling with difficulty and success in life.

This explains why so many families enter Hyde boarding schools with “problems;” they often have to reach a certain level of desperation before they become willing to try Hyde’s challenging educational approach.

It is encouraging to note that at least in our public schools, families are increasingly choosing Hyde simply because they believe it offers a better

“There are no passengers on spaceship earth. We are all crew.”

Marshall McLuhan

American author,  
critic (1911–80)



“It is not the mountain that we conquer but ourselves.”

**Sir Edmund Hillary**

Contemporary New Zealand explorer

Hyde works well for our inner city scholarship students. This graduate, whose illustrious career included graduate work at Harvard and MIT and a vice presidency at a major Wall Street Investment Bank, had this to say:

In DC I'd lost a lot of friends who were in trouble, and I didn't want to go down that road. To be honest I didn't exactly know what I was getting out of Hyde; I just knew it was better than where I was coming from. The thing I really carry with me today is embedded in this commitment and courage Hyde taught. You've got to have courage to stand up for what you believe, and I think I still do that today. The other thing is... once you're in, you're in to win. One of the reasons I am where I am today is I have that stick-to-it-ness that was largely born out of my Hyde experience.

way to prepare their children for life. I remember the DC mother who observed, “*You took a good girl and made her stand out.*”

### **We at Hyde accept the premise that life is difficult.**

To effectively reach out to others, we at Hyde must first define just who we are. What we all share is *high expectations*. We have dreams, vision and a sense of purpose and we are ready and willing to work hard to achieve our goals.

**O**ur high expectations do create problems for us—because the more you want in life, the tougher it gets. But we continually address our problems as a vital means of growth. As writer Theodore Rubin observed, “The problem is not that there are problems. The problem is expecting otherwise and thinking that having problems is a problem.”

We at Hyde are most defined by our commitment to the development of character. Character is the first priority in our parenting, our teaching and in our own lives. We believe in and continually practice the Five Words and Five Principles.

Character is what makes Hyde stand out. Anyone who has observed a Hyde Family Weekend must be inspired by the vision, dedication and character of our entire community. This truly beautiful and meaningful experience reflects Hyde at its best.

We want to attract to Hyde all of those who share our vision and commitment to character. In defining Hyde's mission, we are now using this phrase:

### **Your HIGHEST HOPE... Their DEEPEST POTENTIAL.**

We hope this definition of purpose will help attract families to the Hyde experience, and further unify and strengthen our Hyde communities in the future.

## Hyde and America

As I observe Hyde's increasing growth, and the increasing need of American kids today for better preparation for life, I believe Hyde's time in America may finally have arrived.

We can begin our monumental task to inspire revolutionary change in American education by demonstrating Hyde's deeper and more comprehensive educational excellence.

Most families do not have that opportunity today. Throughout America, schools that are presently recognized for excellence inevitably serve just the top 10% of the academically talented. Many of the remaining 90% want to excel, but they know "the deck is stacked," and even their best effort may not be enough. Such students generally seek to excel outside the classroom, or they rebel against school, or settle for mediocrity or just drop out.

In contrast, if Hyde could establish its leadership school models in highly visible areas across the nation, it would widely demonstrate its new and broader concept of excellence based on attitude, effort, character and family involvement.

While the majority of kids in these leadership schools would not be academically talented, we are confident Hyde's dedication to developing their intellectual character would enable them to compete with schools for the academically talented. But more important, our kids would excel as leaders, excel in terms of rigor, synergy, conscience, in the self-discovery process, and, together with their parents, excel in family development.

As the American public realizes this comparison, the demand for a Hyde education will grow.

**"The voyage of discovery is not in seeking new landscapes but in having new eyes."**

**Marcel Proust**

French novelist (1871–1922)



*The grand finale of a Hyde performing arts show.*

“I don’t know what your destiny will be, but one thing I know; the only ones among you who will be really happy are those who will have sought and found how to serve.”

**Albert Schweitzer**

German scholar, missionary,  
doctor (1875–1965)

It is inspiring to observe this Hyde synergy being passed on to the next generation. A student wrote:

I was dropped off at Hyde alone, confused and homesick. I slowly opened the door to a new world. I soon met a lot of teachers who all believed in me, or so it seemed, even though I had never met them before. It wasn’t that they believed in me, it was that they believed that I had a unique potential and a destiny. Eventually, I myself began to believe in my unique potential. It was a great feeling to know that I had a destiny separate from others.

We would develop four or five Hyde models in school systems willing to expand the Hyde process if their model proved successful. We would carefully interview the initial teachers and families for each model, to insure they were committed to meet the deeper demands and involvement of the Hyde process.

The success of these school systems in internalizing Hyde would inspire other school systems to follow, and Hyde would establish national centers to begin to train teachers and educators to create other Hyde Schools.

We would also establish *The Biggest Job*® parenting centers to serve families in the school systems as well as in other communities and schools.

Our Hyde-DC charter school will eventually serve as our national model for all public elementary, middle and high schools. Our Hyde-New Haven school now serves as a public high school model for what school systems can do with very little help from Hyde. The national award-winning Hyde character program in the Halifax Middle School in Pennsylvania demonstrates how public schools can develop their own adaptations of the Hyde process.

We are also beginning to explore the

possibility of additional Hyde boarding schools, based on demand and favorable sites. The boarding schools serve as laboratories for the development of the Hyde process, as well as provide an option for families lacking a Hyde program in their communities.

Our Hyde Wilderness School in Eustis, Maine, is beginning to offer major transformational experiences for students and families on a year-round basis. The Hyde Summer Challenge programs on the Bath and Woodstock campuses offer an exploratory experience for students. These two campuses also offer training programs for teachers.

We at Hyde are ready to begin revolutionary educational change in America, and we welcome all who want to participate in our national mission.

As I sat on that dark stage on New Year’s Eve in 1962, I knew I was called to find a better way for all American kids, but I had no conception of how it was to be accomplished. Perhaps I needed the heart attack I had in the middle of writing this book, but I believe I can now see “the promised land.”

And that land gives every American kid the opportunity to do something fine in life. ♦



# Appendix

## Endnotes

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<sup>3</sup>*Deep Change* by Robert Quinn. Jossey-Bass, 1996.

<sup>4</sup>*Emotional Intelligence* by Daniel Goleman. Bantam Books, 1995.

<sup>5</sup>*Alcoholics Anonymous* by Bill Wilson. *Pass it On* by Bill Wilson. Both books published and available through: Alcoholics Anonymous World Services, Inc., Box 459 Grand Central Station, New York, NY 10163.

<sup>6</sup>*Frames of Mind: the Theory of Multiple Intelligences* by Howard Gardner. Basic Books, 1993.

<sup>7</sup>*Schools of Hope* by Douglas H. Heath. Jossey-Bass, 1994.

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<sup>10</sup>*Formative Years in Business: A Long-Term AT&T Study of Managerial Lives* by D.W. Bray, R.J. Campbell and D.L. Grant. Wiley, 1974.

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<sup>20</sup>*In Review: Pictures I've Kept* by Dwight D. Eisenhower. Doubleday, 1969.

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# HYDE Preparation for Life



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